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B'nai B'rith

A BOOK OF FACTS

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**SUPREME LODGE OF B'NAI B'RITH
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HENRY MONSKY

AS B'NAI B'rith approaches its hundredth anniversary, it becomes increasingly apparent how wisely and how well its founders built. They designed a program which successive generations of B'nai B'rith leadership have followed with incalculable benefit to the people of Israel. Created as an agency for the unification and cultural development of the American Jewish community, B'nai B'rith's usefulness has been extended immeasurably as the years rolled into decades and the decades into a century.

Though rooted in a fundamental policy, B'nai B'rith has been sufficiently flexible to make its program conform to the changing needs of the times. Because of this well controlled, though unfettered approach, and its foresight, the B'nai B'rith program remains as timely as the latest headline. Though guided by tradition, tradition has been no restraint in discarding activities that have outlived their usefulness. Avoiding the pursuit of activities already effectively executed by other agencies, B'nai B'rith has remained dynamic by meeting the needs of the Jewish people as they arose.

Factionalism, dissension and provincialism in Jewish life have left B'nai B'rith untouched. True to its fundamental purpose to unite Israelites in the promotion of their highest interests and those of humanity, it has always been in the vanguard of the struggle for unity. Kept free from doctrinal differences, B'nai B'rith has afforded a common platform for service on the part of all elements in the Jewish community because it is universal, its objectives of interest to all Jews, and its emphasis upon the positive values of Jewish life.

The dynamic growth of the B'nai B'rith, the many and varied vital causes which it serves, the record of its achievement, and its role in the drama of American Jewish history are effectively mirrored in this manual of facts. The story of B'nai B'rith of yesterday and today, pointing to an even more essential service and a more glorious future, are presented in this factual record of consecrated service to humanity.

HENRY MONSKY,
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HISTORY

B'nai B'rith: 1843-1942

ONE hundred years ago, 12 liberal-minded immigrant Jews in New York City, recognizing the need for some effective medium for bringing together on the same platform and under a single banner all Jews in the United States, regardless of religious opinion, geographical origin or economic status, created the B'nai B'rith (which is the Hebrew for "Sons of the Covenant") as American Jewry's first unifying and cultural agency.

Setting no bounds on the flexibility of its program, B'nai B'rith's founders laid down a pattern of service which enables the organization to approach its centennial with a policy guided not only by the broad aims enunciated a century ago but framed by the necessities of the times.

Aims Never Altered

These aims, never altered, were stated in the preamble to B'nai B'rith's first constitution, as follows:

"B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the

sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity."

This vision of unselfish service, embracing all humanity in its sphere, has remained the inspiration of B'nai B'rith. Because its creators had the wisdom to imbue it not only with noble ideals but to clothe it with the broadest of altruistic objectives, successive generations of B'nai B'rith leadership have been able to keep the organization dynamic by adjusting its policies and activities to the changing needs and problems of the Jewish people, to whose service it is dedicated, and to the welfare of the nation, of which it has been an integral part for 100 years.

On the Eve of War

Out of this traditional flexibility there evolved a B'nai B'rith program which at the end of 1940 embraced far-reaching projects for the furtherance of youth welfare, Americanism, defense of Jewish rights, social and community service, education, interfaith understanding and philanthropy. These were the major avenues through which B'nai B'rith was ministering to the many and varied needs of the American Jewish community and making its contribution to the fortification of American de-

mocracy when the threat of war led to the mobilization of all of the nation's material and spiritual resources for national defense.

Rising to this high opportunity for patriotism in action, B'nai B'rith met this new call to service with an intensive national defense program. When war finally came at the end of 1941, the months of preparation for and participation in national defense efforts as well as long years of experience in adapting itself to any emergency enabled B'nai B'rith to swing speedily into action with a war service program nationwide in scope.

Quick to inaugurate a war service department to coordinate the many new war-time services B'nai B'rith has undertaken, and alert to the importance of strengthening and augmenting its existing educational, character-building and morale-building activities which had shown themselves able to make vital contributions to the expanding war effort, B'nai B'rith, on the eve of its 100th birthday, remains faithful to the dynamic and historic mission marked out for it by its founders.

Born in 1843

When B'nai B'rith was born in 1843, the American Jewish community consisted of some 25,000 men, women and children, large numbers of whom were recent immigrants from Germany, Poland, Bohemia and Austria. Organized Jewish life centered around the synagogue. Except for a few burial societies, American Jewry had no philanthropic agencies detached from the synagogue. Neither

was there any provision for orientating the immigrants into the American scene.

The Jewish immigrants who had arrived from Germany in the late 1830s were mostly men of small means and limited education. While they had great need of material assistance and cultural guidance, the Jewish community was too weak and too divided to offer either in any effective measure. Then, too, unity in Israel was the great desideratum, for the various groups of Jews had little to do with each other. Synagogues increased in number but more because of the spirit of competition and lack of leadership than out of any real need. The times called for a new type of organization, and it was some of the younger and better educated among the German newcomers who did something about it.

Henry Jones

Chief among these was Henry Jones, who first began talking about a new organization with some of his friends who used to gather at Sinshemer's coffee shop on Essex Street, in New York. Although a religious man and a synagogue leader, Jones was realistic enough to see that the rivalries between the congregations of the Portuguese, Dutch, English, Polish, Bohemian and German Jews, each with its own ritual and separate and tightly knit community, was begetting a spirit of jealousy and provincial antipathy that blocked union and cooperation.

Recognizing the difficulty of uniting the congregations, Jones proposed

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to found a society which, while based on the teachings of Judaism, would be free in its deliberations from everything dogmatic and doctrinal and would be able to unite in a common purpose all Jews. Such a society, he was convinced, would not only develop mutual understanding and respect among the various sections of American Jewry and create harmony in Jewish life, but would also contribute materially to the intellectual and moral advancement of the Jewish community.

All of his confreres at Sinsheimer's were sympathetic to Jones' idea but they differed on the means of giving it concrete expression. Some suggested a Jewish lodge of the Masons or Odd Fellows. Others urged the establishment of a mutual benefit society. A few thought the problem could be dealt with through a cultural club. But Jones was a man of vision, and he saw that a little club or benefit society could not achieve what was essential. He had the bigger idea of something entirely new in Jewish life—a Jewish fraternal and service order—the first of its kind in the world, which would have a program sufficiently flexible to embrace all aspects of Jewish life and win the adhesion of all elements in the Jewish community.

The Founders

Such were the ideals that animated Jones when he gathered around him 11 like-minded men and on October 13th, 1843, established the B'nai B'rith with the mission of "uniting Israelites in the work of promoting

their highest interests and those of humanity." Standing by Jones in the cradle of B'nai B'rith were Isaac Rosenbourg, William Renau, Reube Rodacher, Henry Kling, Henry Aspacher, Isaac Dittenhoefer, Jom Hecht, Michael Schwab, Hirsch Heineman, Valentine Koon and Samuel Schafer.

With a handful of lodges clustered along the Atlantic seaboard, these pioneers launched B'nai B'rith on its career by adapting to Jewish need the mutual aid benefits, regalia and secrecy of the early 19th century friendly societies and fraternal order adjuncts which were discarded when they had outlived their social usefulness. At this period in its history B'nai B'rith was composed largely of men of German birth since its first growth coincided with the German immigration of the late 1840s. But with the later tides of Jewish immigration from Eastern Europe the character of the membership steadily broadened.

Represents Cross-Section

Today the B'nai B'rith represent an accurate cross-section of the American Jewish community. By keeping pace with the social, political and cultural upheavals in the century between the world of Henry Jones and the world of 1942 — kaleidoscopic changes that not only shifted the axis of Jewish life from the Old to the New World but completely revolutionized the destiny of the Jewish people—B'nai B'rith has grown to a mighty family of 640 lodges, 466 women's auxiliaries and 475 youth

groups having a combined membership in the United States of more than 175,000, with units in virtually every town and city of any size. In this B'nai B'rith family are rich and poor, rabbi and layman, artisan, business man, and professional man, Zionist and non-Zionist, liberal and conservative, Orthodox and Reform, native-born and men and women of German, Polish, Russian, Lithuanian and Bohemian parentage.

Until the shadow of Naziism darkened Europe, B'nai B'rith also had some 150 lodges in 30 other countries. Since 1937 Hitlerism and World War II have virtually destroyed B'nai B'rith abroad. First to be forcibly liquidated were the lodges in Germany, Austria and Czechoslovakia, which suffered the same fate as the Masons, Kiwanis and Rotary at the hands of the dictators. Since 1939 World War II wiped out B'nai B'rith in Poland, Rumania, Greece, Yugoslavia, Bulgaria, Denmark, Holland and France and seriously impaired the functioning of the lodges in Turkey, Brazil and China. At the beginning of 1942 B'nai B'rith still had functioning Grand Lodges in Great Britain, Palestine and Egypt and subordinate lodges in Switzerland, Hawaii, Syria, Argentine, Uruguay, Chile, and Union of South Africa.

Reconciled Dissident Factions

B'nai B'rith's first contribution to American Jewish life was its early success in reconciling men of varying viewpoints on Jewish questions and the dissident factions in the Jewish

community by offering them a common meeting ground. This neutral position, especially in doctrinal and synagogal matters, quickly won for the new Order the good will, confidence and support of the diametrically opposed groups in American Israel. Only in the councils of B'nai B'rith did conservatives like Rabbis Isaac Leeser and Morris J. Raphall, liberals like Rabbis Isaac M. Wise, David Einhorn, Max Lilienthal and Leo Merzbacher, and intellectuals like Isidor Bush, Dr. Sigmund Waterman and Henry Jones meet in harmony and unity. Thus the way was paved for B'nai B'rith's historic role as the cohesive force in American Israel.

Earliest Efforts

Appearing on the scene when the fabric of organized American Jewish community effort was still in the planning stage, B'nai B'rith's earliest efforts were directed into communal and philanthropic channels. In the years when American Jewry urgently needed orphanages, old folks homes, hospitals and all manner of benevolent agencies, B'nai B'rith created and maintained such institutions as the Cleveland Jewish Orphan Home (1868), Jewish Children's Home in New Orleans (1875), Home for the Aged at Yonkers (1880), Atlanta Hebrew Orphans Home (1889), National Jewish Hospital at Denver (1895), Erie Home for Children (1912) and the Leo N. Levi Memorial Hospital at Hot Springs, Ark. (1914). Because B'nai B'rith was usually the first organized Jewish group as well as the core around

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which Jewish communal life grew up, it was also responsible for bringing into being a whole network of community social service agencies in countless towns and cities.

As the Jewish communal structure grew in strength, stability and professional direction, the development of local agencies that could more effectively take over responsibility for the philanthropic projects in which B'nai B'rith had been a pioneer, encouraged it to relinquish voluntarily control of many of its institutions, without, however, severing its ties with them. To this day these B'nai B'rith-founded agencies continue to receive substantial and consistent financial support from B'nai B'rith sources.

Met New Needs

Although the emphasis in B'nai B'rith has steadily shifted away from philanthropy, when new opportunities for service arose in this sphere, B'nai B'rith stepped in. When the need appeared for a Jewish home for the aged to serve the Southwest, B'nai B'rith's District Grand Lodge 7 created the Home for the Aged at Memphis in 1927. Shortly thereafter B'nai B'rith became aware of the urgent social welfare problem created by the thousands of non-English speaking Jewish patients who were seeking treatment at the Mayo Clinic, in Rochester, Minn. To serve this group B'nai B'rith established, and still maintains, a special bureau at Rochester, staffed by a trained social worker.

Just as B'nai B'rith showed the

way in building and maintaining Jewish charitable institutions where the community needed them, so to was it the precursor of the great overseas relief and diplomatic activities on behalf of oppressed and stricken Jewries abroad. In this field B'nai B'rith service has grown with the years, adjusting itself to changing needs, never competing with other and newer organizations functioning in these sphere but always quick to respond to calls for help from any quarter of the universe.

As early as 1851, B'nai B'rith's appeal to Secretary of State Daniel Webster and Henry Clay, chairman of the Senate Foreign Relations Committee, against a new treaty with Switzerland, which recognized limitations on the rights of Jews in certain Swiss cantons, led to a modification of that pact in 1857. In 1865 B'nai B'rith answered the first cry for help from Jews abroad when it contributed to Sir Moses Montefiore's fund for epidemic victims in Palestine. Three years later B'nai B'rith established close relations with the Alliance Israélite Universelle as a result of which B'nai B'rith made annual contributions for more than a quarter of a century to the Alliance's educational and philanthropic projects in the Near East.

Peixotto Mission

When pogroms broke out in Rumania in the late 1860's, B'nai B'rith prevailed upon President Grant to appoint its former president, Benjamin F. Peixotto, a distinguished editor and lawyer, as American consul to

Rumania. Peixotto's mission, which was underwritten by B'nai B'rith, helped end the massacres and succeeded in interesting the American Government in the fate of Rumanian Jewry to the point where the State Department addressed notes to the European powers inviting their co-operation in an endeavor to halt the persecutions. This action bore fruit in the decision of the Congress of Berlin in 1878 to grant independence to Rumania on the express condition that she recognize the civil and political rights of Jews.

Again in 1903, when the Kishinev massacres shocked the world, B'nai B'rith took the lead in organizing a vigorous American protest, which was climaxed by the famous Kishinev Petition of the American people to the Czar. After the petition had been received by President Theodore Roosevelt from a B'nai B'rith delegation, the protest was placed before the Russian government in Secretary of State John Hay's historic note. The fund for the relief of the victims of Kishinev received \$50,000 from B'nai B'rith. Later, B'nai B'rith played a decisive part in helping to bring about the abrogation of the Russo-American commercial treaty in 1911.

Relief Efforts

At the turn of the century, B'nai B'rith also came to the rescue of poor sufferers in Turkey, Palestine and the Balkans. To relieve Jewish distress resulting from the Balkan wars of 1912-13, B'nai B'rith sent \$100,000, at the same time making

heroic efforts to win civil and political rights for the Jewish populations in the territorial realignments that came with peace.

During World War I, B'nai B'rith rendered effective help to Jews in the war zone. Hundreds of thousands of dollars for relief were cabled to Austria, Poland, Galicia and Bohemia in 1914, 1915 and 1916. The American food ship sent to aid the starving Jews of Palestine also had B'nai B'rith's support. The Order participated actively in the war-time American Jewish Congress when the demands for the inclusion of Jewish minority rights in the peace treaties were drafted for presentation to the Versailles Conference. A B'nai B'rith spokesman sat with the Committee of Jewish Delegations that laid those demands before the peace-makers.

Post-War Plight

While World War I brought into being a number of major national Jewish overseas relief agencies, the post-war plight of European Jewry afforded B'nai B'rith continuing opportunities for extending its benevolent hand. Immediately after the Armistice, B'nai B'rith set up a war orphan program through which thousands of homeless Jewish waifs from Europe were adopted by B'nai B'rith in this country. Not until the early 1930's was this humanitarian undertaking fully liquidated.

The post-war economic misery of Jewish communities in the war-scarred areas prompted B'nai B'rith to make available a loan fund of \$125,000, which was distributed

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abroad from 1919 to 1922. Again and again European pogroms, persecutions and denials of equal rights during the 1920s and early 1930s impelled B'nai B'rith to intercede with the United States Government in defense of the minority rights which President Wilson had written into the post-war treaties.

In the Nazi Crisis

B'nai B'rith's efforts on behalf of victims of oppression abroad became an even more important phase of its program with the spread of terror and dictatorship over Europe after the Hitler regime came to power in Germany in 1933. In that year and in 1934 the precedent established by the Kishinev Petition was repeated when B'nai B'rith presented to the State Department a petition of protest against Nazi persecutions signed by a quarter of a million Americans. B'nai B'rith also initiated American Jewish unity in matters pertaining to the German situation when it succeeded in organizing the temporary Joint Consultative Council with the American Jewish Committee and the American Jewish Congress.

Although it did not engage in any large scale activity on behalf of the refugees from the Nazi-dominated lands of Europe because of a steadfast policy of avoiding duplication of and competition with services engaged in by other agencies, B'nai B'rith was nonetheless intimately and consistently identified with the efforts to alleviate the refugees' plight and to find new homes for them.

Several thousand Jews from Ger-

many, Austria and Czechoslovakia were freed from concentration camps through the rescue work of B'nai B'rith, which was financed by voluntary membership gifts of nearly \$100,000 to a special refugee aid fund. The B'nai B'rith archives bulge with documentary testimony to the effective humanitarian help rendered by B'nai B'rith to the victims of the Nazi terror. Until the outbreak of World War II in September 1939 B'nai B'rith, by responding quickly to the needs of suffering humanity had made available substantial aid to B'nai B'rith refugee committees in Poland, Palestine, England, Canada, Switzerland, Bulgaria, Holland, France, Greece, Egypt, China, and Czechoslovakia. This help was supplementary to the continuing relief provided to its own members abroad as well as its cooperation with and contributions to responsible organizations operating in the refugee aid field.

Support of Palestine

One of the most constructive avenues through which B'nai B'rith has helped in the herculean task of dealing with the re-settlement of refugees is its traditional interest in and support of the reconstruction of Palestine. Since 1865, when B'nai B'rith sent funds to Eretz Israel for the relief of victims of a plague, Palestine has been close to B'nai B'rith. Until 1915 B'nai B'rith made annual contributions for the support of educational and philanthropic institutions in Jerusalem. After 1888, when the first B'nai B'rith lodge was established in Palestine, its interest be-

came even greater. In Palestine B'nai B'rith founded the Hebrew National Library, which is now part of the Hebrew University; built several colonies and organized schools, loan funds, hostels and housing developments. Many of the outstanding Zionist leaders, such as Nahum Sokolow, Maier Dizengoff, Chaim Nachman Bialik, David Yellin and Chaim Weizmann, were also identified with B'nai B'rith.

Palestine Reconstruction

B'nai B'rith furthered the cause of Palestine rebuilding by giving a \$25,000 house-building fund; contributing \$100,000 to the Jewish National Fund in 1936 for the B'nai B'rith-Alfred M. Cohen Colony; giving more than \$20,000 to Hadassah for its Youth Aliyah children's refugee program; purchasing \$25,000 in Jewish National Fund debenture notes to aid in the acquisition of additional land. During the recurring political crises affecting the fate of the Jewish community in Palestine, B'nai B'rith cooperated fully with the various Zionist groups in helping to mobilize public opinion and to win government support.

The 1941 B'nai B'rith convention authorized the creation of a second B'nai B'rith colony in Palestine at a cost of \$100,000, to be named for Henry Monsky, B'nai B'rith president. One of the two principal convention speakers was Dr. Chaim Weizmann, president of the World Zionist Organization, who paid high tribute to B'nai B'rith's services to Palestine. The Daniel Sieff Research

Institute, the Haifa Nautical School, and various Palestinian loan funds have received substantial B'nai B'rith support in the last two years. B'nai B'rith's continuing interest in the welfare of Palestine was further demonstrated by the fact that its president was one of the chief speakers at the National Palestine Conference in 1940, 1941 and 1942. And at this writing he is taking a leading part in the effort to reorganize the American section of the Jewish Agency for Palestine.

In the United States, B'nai B'rith's refugee aid program took the form of assistance in reorientating the emigres, setting up classes in English, helping them to get economic retraining and cooperating in re-settlement and re-distribution projects. More than 100 refugee students have been enabled to continue and complete their education at American universities through the B'nai B'rith Hillel Foundations. Material and moral aid was also extended to the German Jewish Children's Aid before it was absorbed by the National Refugee Service, which enjoys the full support of B'nai B'rith manpower and resources throughout the country.

World War II Relief

Since the beginning of World War II, B'nai B'rith has again been openhanded in extending aid to war victims and in cooperating with war relief agencies. In the very first week of the war, B'nai B'rith made an unsolicited and unrestricted gift of \$1,000 to the Red Cross drive for Polish war relief. The women of

B'nai B'rith, in response to the Red Cross' appeal for blankets for needy Polish war refugees, turned in \$10,000 in cash and blankets. When the Nazi blitz in the Low Countries intensified war relief efforts in the spring of 1940, B'nai B'rith was among the first to come forward with an initial contribution of \$3,500 from national funds. This was followed by a vast outpouring of aid from lodges and auxiliaries, which gave in excess of \$50,000 to the Red Cross \$20,000,000 campaign.

Aid to Britain

When war relief efforts were concentrated on furnishing aid to bomb-stricken Britain, B'nai B'rith again provided help. Ambulances, canteens, clothing, medical supplies, hospital equipment, food and large sums of money were furnished in generous measure by B'nai B'rith units throughout the country. The Canadian lodges were especially active. Aleph Zadik Aleph, B'nai B'rith's youth organization, also contributed, first for refugee aid and then for the care of British children made homeless by Nazi bombings.

Including monetary and material aid to the Red Cross, B'nai B'rith in the 30 months between September 1, 1939, and March 1, 1942, contributed for war refugee relief in 16 countries, without regard to race or creed, over \$450,000.

About 40% of this sum was allocated to Jewish agencies operating in the overseas field and to B'nai B'rith committees abroad. When the war made it impossible for B'nai B'rith's

British lodges to care for the several hundred German-Jewish children they had brought to England before the war, B'nai B'rith in this country stepped in with contributions totalling more than \$20,000, most of which was raised by the women's auxiliaries. Hundreds of rabbis and yeshiva students from Poland and Lithuania were rescued from their war-torn lands through a cooperative undertaking on the part of several national Jewish organizations, among them B'nai B'rith, which gave \$7,500 toward this project. Refugee rabbis and their families brought from Continental Europe to England by Chief Rabbi Joseph Hertz also received the help of B'nai B'rith, as did a school for refugee children in Cuba and the Shanghai Jewish community, which was overwhelmed by the refugee tide. To meet the emergency civilian needs of the Jewish community in Hawaii after the Japanese attack on Pearl Harbor, B'nai B'rith dispatched an initial contribution of \$1,000.

Creedless Giving

The other 60% of the \$450,000 went to such non-sectarian agencies as the British War Relief Society, British-American Ambulance Corps, Bundles for Britain, United States Committee for Care of European Children, Queen Wilhelmina Fund, United China Relief, Finnish Relief Fund, Greek War Relief Society, Inter-Faith Committee for Aid to Democracies, Russian War Relief and the Red Cross.

This creedless giving has always been characteristic of B'nai B'rith.

its role of servant of distressed and suffering humanity in peace as well as in war. Even before the American Red Cross was founded as a national angel of mercy, B'nai B'rith was already pioneering in furnishing relief to victims of fire, flood, earthquake, famine, tornado, pestilence and other disasters, both at home and abroad. More than \$1,000,000 was contributed by B'nai B'rith for the relief of victims of natural and man-made calamities up to 1915 when the organization was meeting emergencies of this character by calling upon its members to raise special funds. Since that year, when there was established an emergency relief fund, through the ear-marking of fifty cents from each member's dues annually, an additional \$1,500,000 has been spent by B'nai B'rith for such purposes. It is a matter of record that since 1865 no call for help from suffering humanity anywhere in the world has gone unanswered by B'nai B'rith.

Red Cross Alliance

By 1910, when B'nai B'rith's aid to the victims of yellow fever in the South, the Baltimore, Johnstown, Galveston, and Paris floods, the Charleston and San Francisco earthquakes, the Chicago fire, the Irish famine and the Russian and Rumanian pogroms had given it a reputation for benefactions to the oppressed and needy that spanned the globe, the Red Cross, which in 1905 had become the American people's official agency for relief in national emergencies, looked out the B'nai B'rith as an

ally. This official relationship between the Red Cross and B'nai B'rith has grown into a permanent alliance for humanity, for since 1910 many of B'nai B'rith's contributions for the relief of human suffering have been made to or through the Red Cross. It was Norman H. Davis, chairman of the Red Cross, who said that "to-day a bond of fellowship and common purpose ties" B'nai B'rith and the Red Cross which "have worked side by side in disaster relief and in war relief."

Community Service

Closely related to these humanitarian activities is the broad social welfare program which has been part of B'nai B'rith's community service since the 1870s, when the B'nai B'rith lodge was virtually the only Jewish instrumentality other than the synagogue in many towns and cities. B'nai B'rith's social and community service, on which its lodges, auxiliaries and youth groups spend an estimated \$200,000 a year, includes the sponsorship of summer camps for underprivileged children, free milk and lunch stations, employment bureaus, big brother programs, welfare projects for hospital patients; establishment and support of welfare funds and community chests; contributions of equipment to community hospitals and scholarships to worthy students; establishment of libraries; distribution of food baskets to the needy; and year round participation in and support of all civic and community betterment projects.

From this deep concern with com-

munity welfare also stems B'nai B'rith's long and fruitful interest in problems affecting Jewish immigrants in the Americas. As early as 1851 it established the Hebrew Agricultural Society to train immigrants in agricultural pursuits. When the great wave of impoverished Jewish immigrants from Eastern Europe set in after 1880, it was the B'nai B'rith that stimulated nationwide interest in their problems by proposing a national conference to unify immigrant aid measures. Evening schools and employment bureaus for the newcomers were set up by B'nai B'rith in all of the large cities. To relieve overcrowding of immigrants along the Eastern seaboard in the early 1900s, B'nai B'rith inspired the creation of the Industrial Removal Bureau, with offices in New York and Galveston. Through this bureau the immigrants were diverted from the crowded industrial cities and directed to homes and jobs in the smaller cities of the South and West. In this far-reaching task of redistribution the B'nai B'rith lodges served not only as the machinery but the human agents in helping the newcomers to adjust themselves. In cooperation with the Baron de Hirsch Fund, B'nai B'rith also sought to promote the establishment of Jewish agricultural colonies for immigrants.

Aiding the Immigrant

Thousands of desirable immigrants received valuable legal aid from B'nai B'rith in Washington, first through a special office maintained for a generation and later from B'nai B'rith head-

quarters. B'nai B'rith also published manuals on naturalization, citizenship and Americanism for the guidance of immigrants, tens of thousands of whom had the road to citizenship smoothed in B'nai B'rith Americanization classes. When the Alien Registration Law came into operation in 1940, B'nai B'rith set up legal aid committees in hundreds of communities to help non-citizens in complying with the law. Today B'nai B'rith is cooperating with the Immigration and Naturalization Bureau of the Department of Justice in connection with the new nationwide citizenship education program.

Mexican Bureau

As a friend of the law-abiding and desirable immigrant, B'nai B'rith has always been active in opposing discriminatory immigration measures in the United States. In the 1920s when restrictive immigration laws in the United States stranded thousands of European Jews in Mexico, B'nai B'rith established its Mexican Bureau to provide for their care. For a decade this bureau sponsored classes in Spanish, furnished food, lodging and legal aid, organized a loan fund, helped build a community center and in effect laid the basis for the present Jewish community of Mexico at a cost of more than \$250,000.

Far-reaching as have been its philanthropic, welfare and relief activities, B'nai B'rith never forgot that its founding fathers also enjoined upon their heirs the duty of "dealing and elevating the mental and moral character of the people."

faith." Because of that injunction measures for the cultural advancement of American Jewry have always loomed large in B'nai B'rith's program.

Early Education Activities

B'nai B'rith was hardly out of its cradle when it opened Covenant Hall in New York City in 1852 as the first Jewish community center. America's first Jewish libraries—the Maimonides Reading Institution in New York, the Mendelssohn Library Association in Cincinnati and a library of similar name in San Francisco—were established by B'nai B'rith in the 1850s and 1860s. After the Civil War many of the lodges subventioned secular schools and academies. An ambitious plan for a Jewish university was initiated in the 1870s and might have been realized but for the panic of 1873.

Vocational training for all youth was still years in the future when B'nai B'rith introduced it at the Cleveland Jewish Orphan Home in the 1890s. In the following decade B'nai B'rith built manual training schools in New Orleans and Philadelphia and gave its support to the Hebrew Technical Institute in New York and to the National Farm School at Doylestown, Pa. Together with the Jewish Chautauqua Society, B'nai B'rith provided lectures on Jewish subjects in the colleges from 1900 to 1910, while independently it maintained Jewish libraries at many mid-western universities.

These early educational activities, which had the two-fold purpose of

stimulating the loyalty of the Jews of America to the survival values of their heritage and of imparting the truth about the Jew to his non-Jewish neighbor, were the framework around which were built the basic features of B'nai B'rith's positive program in the years following World War I.

Youth Movements

It was in 1923 that B'nai B'rith became the sponsor of a unique campus institution at the University of Illinois known as the Hillel Foundation. That experimental unit—inspired by a wise Christian educator, Dr. Edward Chauncey Baldwin, and founded by a self-sacrificing young rabbi, Benjamin Frankel—now has its counterparts in the 65 B'nai B'rith Hillel Foundations and Counselorships on as many college campuses throughout the United States and one in Canada. At the beginning of 1942 these 66 Hillel units—each headed by a trained rabbi or youth leader—serving as cultural, religious and social welfare centers, were reaching 35,000 Jewish college men and women with a program designed to inspire them with an awakened interest in and respect for Jewish culture and traditions and to prepare them to take their place in the fabric of communal leadership.

Reaching out to serve all Jewish youth, B'nai B'rith developed a parallel program for adolescent boys through its youth organization, Aleph Zadik Aleph, which was founded by Sam Beber in 1924 with a fivefold program of religious, so-

cial service, cultural, patriotic and sports activities for young men between 15 and 21. Grown from a single chapter in Omaha to a 1942 membership of 12,000 active and 11,000 alumni members organized in 475 chapters in more than 250 communities, the Aleph Zadik Aleph has become the largest national Jewish boys' movement in the country, with the avowed objective of imbuing adolescent youth with a deep-rooted Jewish consciousness, training them for intelligent Jewish leadership and filling, creatively and usefully, their leisure hours. The same pattern of activities has been adapted to the needs of young Jewish women through the B'nai B'rith Girls.

Vocational Guidance

Newest of B'nai B'rith's educational agencies is its Vocational Service Bureau, whose creation in 1938 again demonstrated B'nai B'rith's facility for adapting itself to changing needs in the Jewish community and for devising the machinery to meet those needs most effectively. The widespread unemployment that followed the economic debacle of 1929 and the growth of discrimination against Jewish job-seekers that came in the wake of the wave of Nazi-inspired anti-Semitic propaganda in the early 1930s indicated to B'nai B'rith the wisdom and urgency of a program of group vocational counselling for American Jewish youth.

Through dissemination of research data, publication of its own studies and monographs on opportunities for

Jewish youth in various job fields; publication of a bi-monthly journal *The Career News*, promotion of regional conferences, seminars and clinics on occupations and a developing program of community career counselors the B'nai B'rith Vocational Service Bureau has been of inestimable service to Jewish young people in helping them prepare for their life work and in directing them to more intelligent career choices.

In its zeal to strengthen the attachment of youth to Jewish life and to guide them on the road to productive careers in a free and democratic America, B'nai B'rith did not neglect the rich opportunities for furthering cultural and spiritual values among adults. From its very earliest days B'nai B'rith sought to educate its own members, and through them the broader Jewish community. As late as the Gay Nineties every lodge had among its duly elected officers an official orator and a lecturer whose duty it was to present addresses and lectures periodically on Jewish questions.

Adult Education

Long before there were organized lecture bureaus, the B'nai B'rith lodges brought to the smallest communities the leading thinkers and writers as guest speakers. Community forums, town halls, lecture series and organized cultural meetings have long been initiated and sponsored by B'nai B'rith on a community level. Virtually every B'nai B'rith lodge or auxiliary has as part of its year-round program some form of Jewish cultural

activity, either independently or in collaboration with other community agencies.

In fact, the B'nai B'rith units have won an established place as constructive factors in Jewish communal life through their leadership in such educational undertakings as well as in the creation of Jewish community centers, welfare funds and federations, Talmud Torahs and Sunday Schools and even synagogues and temples. There is a long list of communities where B'nai B'rith is the focal point for all Jewish communal affairs, cultural, welfare and religious.

Association with Synagogue

While it was never a religious organization in the usual meaning of that term, B'nai B'rith is proud of its long tradition of association with and aid to the synagogue. In most of the smaller communities the synagogue elders and the B'nai B'rith leadership are identical. Many lodges not only meet in synagogues, towards whose support they often contribute, but frequently sponsor and help maintain Sunday and Hebrew schools. There are semi-rural areas where B'nai B'rith-organized synagogues are the center for all Jewish activities within a radius of 100 miles. In such areas B'nai B'rith conducts correspondence courses in Jewish history and religious subjects for children who live in farming communities. Throughout the country joint cultural and religious programs by B'nai B'rith and synagogues are the accepted thing. B'nai B'rith headquarters supple-

ments and encourages this activity through the periodic bulletins of the B'nai B'rith Program Library and the release of informative material dealing with Jewish holidays and historic occasions. Especially helpful is *The National Jewish Monthly*, B'nai B'rith's monthly magazine, which is not only utilized by lodges and auxiliaries as a source of Jewish factual information, but, because it has the largest circulation of any Jewish journal in the English language, brings to wide segments of American Jewry a constant and rich stream of cultural inspiration. A supplementary avenue of information on B'nai B'rith current events is the monthly *B'nai B'rith News*.

Recognizing that education of the Jew alone was not enough, B'nai B'rith also undertook the far-reaching task of educating the non-Jew to an appreciation of the truth about the Jew. Although organized anti-Semitism was unknown in the United States prior to World War I, there were serious problems involving defamation of the Jew on stage and screen, in the press and in literature, as well as social and economic discrimination.

Anti-Defamation Program

B'nai B'rith began dealing with these problems in an intelligent and dignified way as early as 1908 when, at the suggestion of Sigmund Livingston, of Chicago, District Grand Lodge No. 6 created a permanent Publicity Committee to combat all manifestations of anti-Semitism. In 1913 this committee was absorbed by

a new and more effective instrumentality, the Anti-Defamation League of B'nai B'rith.

The long and patient struggle against prejudice based on ignorance and misunderstanding was yielding a considerable measure of success at the end of the 1920s when the twin evils of hate born of economic dislocation and the emergence of an organized campaign of anti-Semitism, inspired, nurtured and financed by Nazi Germany, created new and unprecedented problems for those engaged in defending the good name of the Jews and in combating subversive propaganda.

Twenty years of experience in a field in which it had been the pioneer had prepared the Anti-Defamation League for dealing with this new menace. Through a wisely conceived program of research, widespread fact dissemination, neutralization of libels and a systematic campaign of education for democracy to counteract the effects of un-American movements, the Anti-Defamation League was able to make a major contribution to the common struggle against anti-Semitism and to the broader effort to protect the American way of life against the forces seeking its destruction. It was during this period that B'nai B'rith helped organize the General Jewish Council to coordinate civic-protective activities in the United States.

Americanism Work

To reenforce and supplement its anti-defamation program, B'nai B'rith has long been a leader in the promo-

tion of Americanism. Its national Americanism Commission has for years stimulated and encouraged the observance of national holidays, participation in patriotic exercises, support of good citizenship movements and community betterment projects, and cooperation with the schools in the sponsorship of essay contests on Americanism subjects and the provision of motion pictures on patriotic themes.

Independently and in cooperation with other service and civic agencies, B'nai B'rith fought hard and consistently against the dogmas of Communism, Naziism and Fascism, bringing to bear the full weight of its prestige and manpower against all un-American activities and propaganda. Since 1940 Scouting, too, has been an integral feature of B'nai B'rith's Americanism program, with many lodges organizing and taking Scout troops under their wing. Every President of the United States since 1900 has given public commendation to B'nai B'rith's Americanism program which President Franklin D. Roosevelt said "fortifies the effort to keep America safe for democracy."

Promoting Good Will

This program has been closely linked with the good will activities of B'nai B'rith, which helped establish the organized interfaith movement for better understanding in the 1920s. Ever since it has worked closely with the National Conference of Christians and Jews in the furtherance of brotherhood and amity. In this field, B'nai B'rith blazed the trail.

THIS IS B'NAI B'RITH

Statue to Religious Liberty, the only monument of its kind in America, which stands in Fairmount Park, Philadelphia, a stone's throw from the Liberty Bell, was B'nai B'rith's gift to the people of the United States on the 100th anniversary of American independence in 1876.

In that centennial year B'nai B'rith already looked proudly back upon its patriotic role during the dark days of the Civil War when the Order, then only 18 years old, acquired a reputation for war service that has been sustained uninterruptedly through the Spanish-American War, World War I and World War II.

War Record

In the Civil War, B'nai B'rith organized and equipped a whole regiment of Jewish volunteers that served with distinction for four years. During the Spanish-American War B'nai B'rith was active in promoting the enlistment of volunteers and cooperated fully with the newly-organized Red Cross. In World War I B'nai B'rith contributed 3,250 of its sons to the military and naval forces and organized the Soldiers and Sailors Welfare League to provide an extensive welfare and recreational program for Jewish soldiers in the Army camps. B'nai B'rith also rendered valuable aid in the Liberty Loan drives and the food conservation campaigns and served as an important ally of the Red Cross.

Already engaged in helping the democracies through its war relief efforts even before President Roosevelt's historic speech of May 16, 1940,

launched the nation on its greatest peacetime defense program, B'nai B'rith was among the first of the private organizations to put its facilities and membership at the full disposal of the government for whatever service they could render in the furtherance of national defense.

In response to the pronouncement of its president, Henry Monsky, that "service to the country in this hour is an unprecedented opportunity for patriotism in action," B'nai B'rith created a national defense committee and a network of hundreds of regional and local defense groups which quickly devised a continuing and coordinated program of action and service through which B'nai B'rith manpower, resources and machinery were made available to government agencies and to national private and quasi-public organizations charged with specific defense tasks.

This program enabled B'nai B'rith to make valuable contributions to national defense through cooperation with the American Red Cross, the Army and Navy Committee of the Jewish Welfare Board, the United Service Organizations, the Office of Civilian Defense, state and local defense councils, the Morale Division and Chaplains Corps of the War Department and the Defense Savings Staff of the Treasury Department.

Morale-Building Aid

As early as November 1940 B'nai B'rith lodges and auxiliaries were geared into the Red Cross home service program for families of men in

the armed forces. Nationally and in the communities in and around Army camps B'nai B'rith helped in the execution of the developing welfare, religious and recreational program set up for Jewish servicemen by the Jewish Welfare Board. B'nai B'rith also developed useful morale-building activities of its own in many areas. At the same time it was giving all-out aid to the United Service Organizations everywhere. In a nationwide campaign, B'nai B'rith borrowed 137 Sifrei Torah from synagogues and temples which were loaned to Army chapels for use in Jewish religious services at Army camps, Naval stations and air bases in the United States, Hawaii and Puerto Rico.

Meanwhile, B'nai B'rith not only integrated its regular youth welfare and educational activities into national defense and dramatized the problem of discrimination in defense industry jobs through a national conference of interested agencies, but also helped highlight the inter-American aspects of the defense program when Vice-President Wallace, in March, 1941, used the B'nai B'rith convention as a platform for a major good neighbor speech to the Americas. From the convention itself went forth a call for renewed B'nai B'rith defense services.

Civilian Defense Activities

Creation of the Office of Civilian Defense opened another avenue for B'nai B'rith defense activity. Its president was named by President Roosevelt to the National Voluntary Participation Committee of the O.C.D. and officials of the A.Z.A. and

the B'nai B'rith women were appointed to the youth and women's advisory committees. Thousands of B'nai B'rith men, women and young people enrolled for voluntary service in community defense projects and participated actively in the nationwide aluminum salvage campaign.

B'nai B'rith also did its part to stimulate the sale of defense bonds and stamps, many of its units buying large blocks of bonds from their reserve funds and adopting various plans to encourage their members to do the same. To intensify these activities B'nai B'rith published a manual on national defense containing suggestions for new services and means of more effectively executing existing projects. The A.Z.A. issued the first manual on youth and national defense. Everywhere B'nai B'rith groups sponsored meetings, rallies and panels to afford their members and the community at large opportunities for learning at first hand the facts about national defense and what the individual citizen could do to help.

Red Cross Cooperation

On this solid base of achievement on behalf of national defense was built B'nai B'rith's war service program, which came into operation within a few days after the nation was plunged into war in December 1941. Following the pledge of B'nai B'rith's president to President Roosevelt that the 202,000 members of the organization and its youth affiliates stood "ready for any and all sacrifices of blood, treasure, talent and toil in de-

fense of our country," B'nai B'rith started the Red Cross' \$50,000,000 War Fund off with an initial gift of \$5,000. To this was added the \$45,000 raised by the lodges, auxiliaries and AZA chapters.

Soon after B'nai B'rith effected an arrangement with the Red Cross by which all B'nai B'rith units are co-operating with the Red Cross Camp and Hospital Service Councils to meet the welfare and recreational needs of both hospitalized and able-bodied service men in Army camps. Meanwhile, B'nai B'rith blood donors swamped Red Cross headquarters in every community and the B'nai B'rith Red Cross production units and first aid classes, expanding ten-fold, enrolled men, women and young people by the thousands.

Even more important was the report—four weeks after Pearl Harbor—that over 5,000 B'nai B'rith members and AZA boys were in the active military and naval service. Among the first casualties at Pearl Harbor were an AZA alumnus and the son of a Ben B'rith. By the spring of 1942, Sons of the Covenant were covering themselves with glory in defense of freedom on every fighting front.

Civilian Defense Forces

On the home front an endless stream of B'nai B'rith men, women and AZA boys, either too old or too young for military duty, poured into the voluntary civilian defense forces. B'nai B'rith became an important means of communication between the military and civilian authorities.

Lodges and auxiliaries and AZA chapters bent every effort to intensify welfare activities for men in the Army camps and showed the greatest ingenuity in spurring the sale of defense bonds and stamps among their own members. By April 1, 1942, B'nai B'rith was credited with having sold more than \$7,000,000 in defense bonds and stamps to its own members while investing over \$300,000 of its own funds in bonds.

War Service Program

To coordinate these expanding activities and to devise new projects to meet developing needs, B'nai B'rith created a War Service Department and called upon its lodges and auxiliaries to make voluntary contributions of one dollar per member to a war service fund. A seven-point program, broad enough to encompass all potential calls for war service, was promulgated, providing for: 1—Meeting any new demands or any commitments previously entered into resulting from the ravages of war; 2—Cooperation with the Red Cross Army Camp and Hospital Service program; 3—Individual and group war service activity; 4—Collection of essential war data; 5—Continued assistance to civilian defense activities; 6—Establishment of special youth war service activities; 7—Other war service activities.

Adoption of this program had been preceded by an appraisal of the services of the Anti-Defamation League, the Hillel Foundations, Aleph Zadik Aleph and the Vocational Service Bureau in the national defense effort

prior to the advent of the war and the extent to which they had successfully and effectively orientated themselves to the requirements and demands of the war emergency. This evaluation pointed to the wisdom of not only continuing these four major activities but of expanding them because of their demonstrated ability to make continuing and vital contributions to the war effort as well as to national morale.

Such was the unfinished story of

B'nai B'rith, as it had been told in terms of achievement, service and devotion to high ideals, up to the middle of the fateful year 1942. What the months to come hold in store, no man dares foretell. But wherever the march of destiny leads and whatever the challenges to come, B'nai B'rith, which has been part of the fabric of American and Jewish life for 99 years, will neither falter nor be found wanting on the road ahead.

BERNARD POSTAL



★ For almost a century B'nai B'rith has effectively served the well-being of American Jewry and the nation. Its philanthropic achievements are permanently enshrined within the walls of hospitals, orphanages, and homes for the aged which bless humanity in every section of our land. Its endeavors in the realm of education exhibit a far-sighted understanding in the problems of the younger generation. No less important is B'nai B'rith's program of Americanism, which fortifies the effort to keep America safe for democracy, while its program of good will strives toward harmony among the component elements comprising our American society.—*Franklin D. Roosevelt.*

SERVING THE NATION

In the Wars of America

WHEN B'nai B'rith swung into speedy action for war service a few days after the attack on Pearl Harbor on December 7, 1941, it did so with a smooth efficiency born not only out of more than a year of preparation for and activity in national defense but out of generations of experience in mobilizing its manpower, leadership and resources to the needs of every national emergency since 1861.

Service to the nation in time of war is an old story to B'nai B'rith, which appeared on the American scene two years before the War with Mexico in 1845. When the United States observed the centennial of its independence in 1876, B'nai B'rith already looked proudly back upon its patriotic role during the dark days of the War Between the States, when the Order, then only 18 years old, acquired a reputation for war service that has been sustained uninterruptedly through the Spanish-American War, World War I and World War II.

War Between the States

When the War Between the States broke out in 1861 B'nai B'rith had a membership of 3,800 organized in 42 lodges. Nevertheless it was already the largest national Jewish organization, and as such it gave a good account of itself. The three District

Grand Lodges then in existence made provision to care for the families of members who answered Lincoln's call for volunteers. Individually many of the lodges raised funds to meet the cost of equipping regiments of volunteers. How many members of B'nai B'rith wore the uniform of the Blue and Grey it is difficult to determine.

Jewish Company

But the record of B'nai B'rith in Chicago was fairly typical. Oldest lodge in that city is Ramah Lodge, which was four years old in 1861. Immediately after the outbreak of war, Ramah Lodge called a mass meeting of Chicago Jews to recruit a company of Jewish volunteers. This company (C) became part of the famous 82nd Illinois Infantry, whose three principal Jewish officers—Capt. Joseph Greenhut, Col. Frederick Hecker and Lt. Col. Edward S. Solomon, all members of B'nai B'rith, distinguished themselves during the war.

The mass meeting raised \$11,000, from which a bonus of \$100 was paid to every man who enlisted. When the recruiting was over, Ramah Lodge sent Henry Greenebaum, Abraham Hart and Joseph Frank to Camp Butler, near Springfield, Ill., to deliver the regimental flag, which had been made by the womenfolk of the lodge members. Throughout the

war, Ramah Lodge saw to it that the families of the married men in the Jewish company were provided for properly. The lodge also maintained a recruiting office which was responsible for bringing the Jewish company's strength up to 1,000 men. Of these only 250 returned.

In 1863, during the war, District Grand Lodge 2 raised a fund of over \$25,000 with which to establish the now famous Cleveland Jewish Orphan Home. The motivating factor in opening the home was the need for caring for the increasing number of orphans of Jewish soldiers killed in the war. Benjamin Peixotto, who was one of the founders of the Home and later national president of B'nai B'rith, was active in recruiting men for the Union Army.

Wolf and Lincoln

Simon Wolf, another great leader of American Jewry and for 60 years high in the councils of B'nai B'rith, was B'nai B'rith's spokesman in Washington during the War and for two generations after. It was Wolf who called President Lincoln's attention to a message from Gen. Benjamin F. Butler, commander of Fortress Monroe, which contained a slur on Jews. Lincoln gave Wolf a pass to go to Fortress Monroe, where he succeeded in showing Butler the error of his action. When General Grant ordered the expulsion of Jews from Tennessee and Kentucky, a B'nai B'rith delegation waited on Lincoln and prevailed upon him to countermand the order. B'nai B'rith also cooperated in the successful

effort that led to the appointment of Rabbi Arnold Fischl, a Ben B'rith from New York, as the first Jewish Army chaplain.

During the short-lived Spanish-American War, B'nai B'rith again served the nation. It was active in promoting the enlistment of volunteers, especially in the South. The District Grand Lodges waived endowment fund assessments on all members who enlisted. The Red Cross, which was then comparatively new, received the full support of B'nai B'rith. Aid was also extended to the movement for enrolling a legion of Jewish immigrants who volunteered their services to the Army. In the absence of any regular Jewish chaplains in the Army, the lodges on the Pacific Coast cooperated with Catholic and Protestant clergymen who were extending spiritual aid to Jewish soldiers in the Philippines.

War with Germany

Less than a month after the United States declared war on Germany on April 6, 1917, the announcement of the location of Army training camps prompted many B'nai B'rith lodges to call upon the Supreme Lodge to undertake some form of service to the men in uniform. By June 5th, when the first draft of men was registered for selective service, a number of the lodges were already well advanced with independent plans of activity in this field. This was particularly true in the case of the units in Texas which had cooperated in caring for the spiritual, welfare and material needs of Jewish soldiers

during the border trouble with Mexico in 1916.

Aware of the demand that B'nai B'rith get into war service activity, the Executive Committee, at its annual meeting on July 29th, quickly approved a program of welfare work for Jewish soldiers and sailors. By unanimous action the Executive Committee resolved that since "large numbers of Jews have volunteered and are in the various branches of the United States Army and Navy service," B'nai B'rith "deems it its duty to assist in caring for the spiritual, social and material needs of soldiers and sailors and their dependent families."

World War I Program

The same resolution empowered President Adolf Kraus to name a committee of 15 to draft plans for "carrying out the spirit of this resolution" and established a fund "to be raised from such sums out of the treasury of the Order as are not already otherwise appropriated."

On July 30th this resolution was converted into specific action by the creation of the American Soldiers' and Sailors' Welfare League of B'nai B'rith, an allocation of \$10,000 by the Supreme Lodge for the League's initial expenditures and the appointment of a managing board of 15 B'nai B'rith leaders from all parts of the country, headed by Sigmund Livingston, then of Bloomington, Ill. Other members of the board were: Samuel Alschuler, Chicago; Harry S. Bloomberg, Richmond; Louis J. Borstein, Indianapolis; Henry Dan-

nenbaum, Houston; Samuel Folz, Kalamazoo; Isadore M. Golden, San Francisco; Rabbi Herbert S. Goldstein, New York; Isador Sobel, Erie, Pa.; Moses E. Greenebaum, Chicago, treasurer; Adolf Kraus, president of B'nai B'rith; Gerson B. Levi, Chicago, secretary; and Julius H. Meyer, Toby Rubovits, Benjamin Samuels, Edward S. Sonnenschein, Israel Shrimski and Leon Zolotokoff, all of Chicago. Rabbi George Fox, then of Ft. Worth, was chosen executive director.

Soldiers' Welfare League

From the very beginning the Soldiers' and Sailors' Welfare League marked out for B'nai B'rith a sphere of service outside rather than inside the training camps, which were springing up everywhere. In this it was guided by the wishes of the War Department's Commission on Training Camp Activities, which stressed the importance of developing recreational facilities in the neighborhood of military camps and had called attention to the need for establishing every sort of normal social relation between the men in the camps and the local communities.

Drawing on its extensive manpower and utilizing its widespread organizational facilities and the services of its newly established social service department, B'nai B'rith speedily created a network of state and local soldiers' welfare committees in or adjacent to camp communities. While the initiative was taken by the B'nai B'rith lodges, representatives of all Jewish groups

in the community were enlisted in the work which was financed by local subscriptions to a nationwide appeal for \$1,000,000 and by a one dollar per capita tax on the B'nai B'rith membership. These two sources yielded nearly \$200,000 in less than a year.

These community committees, functioning as branches of the Soldiers' and Sailors' Welfare League, quickly opened club rooms and recreation centers in camp communities or nearby towns where volunteer, and later, professional social workers developed an extensive and intensive Jewishly-directed social welfare, religious, cultural and recreational program.

B'nai B'rith Clubhouses

At these B'nai B'rith clubhouses there were provided not only entertainment, dances, stationery and refreshment for soldiers, but home hospitality, care and housing for visiting parents and wives, opportunities for religious worship and aid to soldiers and their dependents in temporary distress. All of the clubrooms maintained by B'nai B'rith were equipped with libraries, kitchens, smoking rooms, rest rooms, writing facilities, game rooms, and in some instances even living quarters. Before long the B'nai B'rith centers became the popular meeting place not only for men off duty but for their kinfolk too.

In short, through the Soldiers' and Sailors' Welfare League, B'nai B'rith undertook not only to bridge the gap between military and civilian life for

thousands of Jewish men and boys who had never before been away from home but to help maintain the morale of Jewish soldiers by making them feel at home when off duty and by welfare services to themselves and their families.

In communities too remote from camps for direct service to soldiers, B'nai B'rith, through its network of social service committees, visited the homes of soldiers, provided a host of services to dependent families, helped make soldiers at home on furlough comfortable, assisted in the rehabilitation of men discharged on account of physical ailments and saw to it that synagogues, Jewish centers and lodge rooms were kept open at all times for the benefit of soldiers and sailors who might be passing through a city. The wives and daughters of B'nai B'rith members were also organized into sewing and knitting units which sent thousands of sweaters, socks and gloves to the B'nai B'rith clubhouses for distribution.

Reached 19 Camps

Within four months after the organization of the Soldiers' and Sailors' Welfare League, B'nai B'rith had in full operation clubhouses at Camp Dodge, Iowa; Camp Custer, Michigan; Camp Grant, Ill.; Camps Bowie and Logan, Texas; Camps Beauregard and Shelby, La.; Camp Sherman, Ohio; Camp Meade, Md.; Camp Lewis, Wash.; and Camp Cody, N. Mex. Less extensive facilities for men in uniform were available under B'nai B'rith auspices near Camps Devens and Bartlett, Mass.;

Camp Upton, N. Y.; Camp Pike, Ark.; Camp Kearny, Calif.; Camp McArthur, Texas, and in Augusta and Macon, Ga.

War Department Approval

Ultimately, the pattern of soldiers' welfare service developed by B'nai B'rith in camp communities was adopted by the War Camp Community Service which the War Department organized. Raymond B. Fosdick, who was chairman of the War Department's Commission on Training Camp Activities, gave official commendation to the B'nai B'rith program, calling it "a very creditable piece of work, and we sincerely hope you will continue it and extend it."

Meanwhile, the War Department had recognized the Jewish Welfare Board, which was established shortly after the outbreak of the war, as the only Jewish agency to do religious-welfare work inside the camps. When B'nai B'rith organized its Soldiers' and Sailors' Welfare League "the activities of the Board had a very limited scope," B'nai B'rith President Kraus wrote in his report to the 1920 B'nai B'rith convention. The rapid expansion of Jewish Welfare Board activities in fields paralleling that of B'nai B'rith led to some conflict when B'nai B'rith workers visiting camps to invite Jewish soldiers to functions at B'nai B'rith centers found JWB workers on the scene. B'nai B'rith then instructed its workers to confine their efforts to the camp communities and club rooms.

Later, however, the War Department, under the stimulus of bitter

protests from the large non-sectarian fraternal orders, such as the Masons, Elks, Odd Fellows and Woodmen of the World, against their exclusion from the camps while the Knights of Columbus was admitted, called a conference of representatives of fraternal organizations on training camp activities in October 1917, at which Kraus represented B'nai B'rith. Out of this meeting came an understanding by which Secretary of War Newton D. Baker agreed, under certain limited conditions, to extend to the workers of all fraternal organizations the same right to visit the camps as had previously been extended to the K. of C., the Y.M.C.A. and the JWB.

Merger with JWB

As the JWB and the B'nai B'rith both intensified their activities in the camp communities, a demand arose for the unification of the two efforts. To avoid duplication and needless friction, Kraus, on behalf of B'nai B'rith, proposed, in January 1918, to Col. Harry Cutler, chairman of the JWB and a past president of B'nai B'rith's District 1, a plan under which the two programs were coordinated. By the terms of this agreement, B'nai B'rith abandoned its independent fund-raising efforts for soldiers' welfare and joined in the JWB appeal. At the same time B'nai B'rith turned over to the JWB all funds already received from assessments and subscriptions, a sum sufficient to maintain the B'nai B'rith Center. The existing B'nai B'rith clubs were designated as B'nai B'rith

branches of the Jewish Welfare Board. Control remained vested in B'nai B'rith, but the JWB undertook to defray all expenses of the clubs. Both groups pledged their best efforts to make the work inside as well as outside the camps a success.

By this agreement the clubhouses at Rockford, Ill.; Battle Creek, Mich.; Des Moines, Tacoma, Wash.; Baltimore, Alexandria, La.; Ft. Worth, Tex., Hattiesburg, Miss.; Houston, Tex.; Chillicothe, Ohio and Demming, N. M., remained B'nai B'rith branches of the Jewish Welfare Board for the duration of the war. Everywhere else B'nai B'rith merged not only its activities but its name as well with the JWB in the soldiers' welfare program.

Praise from JWB

By May 1918 the executive director of the JWB could report that "to the town or community program of the Welfare Board substantial contributions have been made by B'nai B'rith which has organized eight or nine community centers now operated as B'nai B'rith branches of the Welfare Board. These branches of themselves constitute a material donation to our assets. . . (B'nai B'rith) also rendered large services of another kind through campaigns for funds which they have furthered throughout their lodges and the moral backing and encouragement which they have lent from the beginning in untinted measure." And the final war service report of the JWB pointed out that B'nai B'rith "had made splendid provision for the care of

the boys in the very first months of the war."

Far-reaching as was B'nai B'rith's contribution to the welfare of Jewish men in uniform through the Soldiers' and Sailors' Welfare League, it was only a part of its war service program.

Aided Red Cross

Then, as now, B'nai B'rith was an important ally of the American Red Cross. When the Red Cross launched a \$50,000,000 war relief campaign a week after the outbreak of war, B'nai B'rith was among the first to make a substantial contribution. President Kraus, in a letter to every Ben B'rith, said "the Red Cross work of alleviating suffering should appeal to every citizen and especially to every member of B'nai B'rith, its purposes being identical with our principles and ideals. In helping this work we carry out the teachings of serving our country and our fellowmen."

Responding wholeheartedly to this appeal, the Districts, lodges and auxiliaries not only contributed from their own funds to the Red Cross but undertook special Red Cross projects. The Districts provided the Red Cross with 14 ambulances. B'nai B'rith women's groups organized themselves into Red Cross knitting and sewing units. Many lodge rooms became Red Cross centers. Even the aged women in the B'nai B'rith old folks homes sewed Red Cross garments. B'nai B'rith meetings were extensively utilized as Red Cross pep rallies.

The successive Liberty Loan drives

and the war savings stamps campaigns also afforded B'nai B'rith opportunities for war service. As each new Liberty Loan was floated, communications urging fullest support went out to the lodges from national headquarters. Even in 1917 and 1918 bonds and stamps were on sale at B'nai B'rith meetings. Many meetings and functions were cancelled and the money saved converted into Liberty Bonds. Early in 1919 it was reported that B'nai B'rith lodges and Districts had invested more than \$500,000 of their own funds in Liberty Bonds and had sold an additional \$2,500,000 worth to their members through special B'nai B'rith drives.

B'nai B'rith also played an important part in the vital war-time job of conserving food resources. In addition to being one of the sponsors of a conference of national Jewish organizations to map plans for bringing home to American Jewry the need for conserving food, B'nai B'rith set up courses in food conservation in its lodges and auxiliaries, participated in a program to train speakers who went up and down the country addressing meetings on food conservation, and regularly circularized its members with data made available by the United States Food Administration.

Lauded by Hoover

Food Administrator Herbert C. Hoover wrote B'nai B'rith President Kraus as follows in praise of B'nai B'rith's cooperation: "I desire to take this opportunity to commend the

response made by the members of your Order to the appeal of the United States Food Administration. The support of such a membership as yours is deeply appreciated and most encouraging. . . . Your lodges . . . are among the most important and available mediums of communication. . . . The United States Government, through its Food Administration, deeply appreciates what you have done in the past and the excellent spirit of patriotism which you are showing as an organization. . . ."

Welfare Service

Wherever service was needed there B'nai B'rith was found in action. Lodge rooms were converted into first aid centers. Soldiers home on furloughs were guests at special parties arranged by B'nai B'rith. Many lodges raised funds to purchase books, motion picture equipment, cigarettes, pianos, phonographs, magazines and other articles for soldiers' clubhouses. In many cities departing soldiers were not only feted by B'nai B'rith but presented with Bibles, prayer books, Menorahs and shaving kits. Patriotic meetings, parades and demonstrations were sponsored by B'nai B'rith in hundreds of communities under such names as "rally 'round the flag night" and "patriots' night." Gen. Leonard Wood was among the notable Americans who addressed these meetings. Special funds to care for dependent families of drafted soldiers were raised by B'nai B'rith in many cities. Seders, Hanukkah parties and other holiday entertainments were also sponsored by lodges for men in uni-

form. The lodges were particularly helpful in compiling the statistical data on Jewish participation in the armed services.

Finally, B'nai B'rith contributed to the winning of World War I 3,256 of its members who wore the uniform of the United States. This figure represented nearly 10 per cent of the total membership of 36,000 at a time when the average age of a B'nai B'rith member was 51.

World War II

B'nai B'rith's war service program in World War II had its origin in the war relief efforts undertaken on behalf of the embattled democracies shortly after the outbreak of the war in September 1939 and in the far-reaching aid given to national defense dating from 1940.

Beginning with an initial unsolicited and unrestricted contribution to the first Red Cross war relief fund for Poland in September, 1939, B'nai B'rith had poured out more than \$500,000 for war relief up to May 1, 1942. Sixty per cent of these funds went to such non-sectarian agencies as the British War Relief Society, the British-American Ambulance Corps, Bundles for Britain, Queen Wilhelmina Fund, United China Relief, United States Committee for Care of European Children, Finnish Relief Fund, Greek War Relief Society, Inter-Faith Committee for Aid to Democracies, Russian War Relief and the American Red Cross, which received not only cash but gifts of ambulances, canteens, hospital equipment, food, clothing, medical supplies.

Especially important has been the relationship between B'nai B'rith and the Red Cross in war relief efforts.

Red Cross Relationship

In the four Red Cross war drives since 1939, B'nai B'rith gave more than \$150,000, including \$52,000 to the 1942 war fund campaign for \$65,000,000. B'nai B'rith aid to and cooperation with the Red Cross reached such proportions that Norman Davis, Red Cross chairman, was moved to say that "the spirit of every Red Cross worker has been strengthened by the splendid and never-flagging interest and support of organizations such as B'nai B'rith. The help received from your organization was all the more welcome because the funds you donated came with no restrictions. . . . Today a bond of fellowship and common purpose ties our two organizations. We have worked side by side in disaster relief and in war relief. Now we have begun to synchronize Red Cross and B'nai B'rith national defense endeavors by coordinating our respective divisions of military and naval welfare service. Both organizations bulwark our national security."

Substantial and continuing B'nai B'rith aid was also provided to meet the emergency civilian needs of the Jewish community in Hawaii, to care for a thousand refugee children brought to England before the war by B'nai B'rith in that country, for homeless rabbis and teachers from war-torn Eastern Europe and for needy refugees in many parts of the world.

Already engaged in helping the democracies through these continuing war relief efforts when President Roosevelt's historic address of May 16, 1940, launched the nation on its greatest defense program, B'nai B'rith was among the first of the private organizations to put its facilities and membership at the unlimited disposal of the government for whatever service they could render in the national emergency. Responding to the pronouncement of its president, Henry Monsky, that "service to the nation in this hour is an unprecedented opportunity for patriotism in action," B'nai B'rith created a national defense committee (now known as the War Service Committee) and a network of hundreds of regional and local defense groups which quickly devised a coordinated program of action and service through which B'nai B'rith manpower, resources and machinery have been made available to government agencies and to national and local private and quasi-public agencies charged with specific wartime tasks.

Home Service

The first phase of this program was an arrangement in November 1940 by which all B'nai B'rith lodges and auxiliaries as well as the AZA chapters and Hillel units were geared into the Red Cross home service program for families of men in the armed forces. Six spheres of activity were outlined for B'nai B'rith-Red Cross cooperation in communities where both were represented, but more especially where there were no Jewish

case-work agencies. The significance of this partnership, through which B'nai B'rith embarked on its first civilian defense and morale-building project, lay in the fact that in all matters of welfare and morale the government recognizes the Red Cross as the official link between the men in the armed forces and their families at home.

As Red Cross war service activities expanded, B'nai B'rith service to the Red Cross grew apace. When the Red Cross launched a campaign for 1,000,000 half-pint units of blood plasma for the army and navy, B'nai B'rith men, women and AZA boys throughout the country swamped the Red Cross blood banks. By May 1, 1942, more than 3,500 members of B'nai B'rith and the AZA had become blood donors and thousands more were on waiting lists. To meet the need for 40,000,000 surgical dressings and vast quantities of knitted and sewn garments, the B'nai B'rith women organized hundreds of Red Cross sewing, knitting and surgical dressing units, while a small army of B'nai B'rith men, women and young people enrolled as students in first aid classes and as volunteer nurse's aides, and workers in Red Cross motor corps and nutrition centers.

In-Camp Program

Some weeks after Pearl Harbor, B'nai B'rith-Red Cross relations were climaxed by a new arrangement through which the B'nai B'rith local units are now cooperating with the Red Cross Camp and Hospital Serv-

ice Councils to meet the welfare and recreational needs of both hospitalized and able-bodied servicemen in army camps. Under this plan, B'nai B'rith is assisting in providing welfare services, equipment and supplies to the Red Cross in army hospitals and in meeting the emergency needs of commanding officers for the morale and recreational programs in army camps, which are under Red Cross supervision.

More than a year before this agreement, B'nai B'rith had already found a fruitful field of war service in providing for the recreational, welfare, personal and spiritual needs of soldiers, sailors and marines through the closest sort of cooperation with the Jewish Welfare Board and the United Service Organizations. Henry Monksky, B'nai B'rith president, serves on the Army and Navy Committee of the JWB, while other B'nai B'rith representatives sit on the JWB's public relations committee and on the committee compiling the statistical record of Jewish participation in the war effort.

Aid to JWB

When the JWB first began forming its community committees in the summer of 1940 to execute on a local level its welfare, religious and recreational program for the men in the armed forces, it found that the only Jewish agency in many communities adjacent to army camps was B'nai B'rith. JWB then asked and received the whole-hearted aid of B'nai B'rith in mobilizing its lodges and auxiliaries as agents and allies

of JWB in the development of community programs for the men in camp. In some areas the local JWB committees were either organized or led by leaders of B'nai B'rith groups.

For Men in Uniform

With every B'nai B'rith unit on the alert for opportunities to serve, B'nai B'rith cooperation with the JWB and USO programs soon assumed huge proportions and embraced virtually every aspect of JWB and USO service. In the home communities, B'nai B'rith has been speeding selectees on their way with farewell parties and gifts and has been furnishing induction centers with magazine racks, radios and libraries. In camp communities, B'nai B'rith lodges and auxiliaries have served as hosts to men in uniform at entertainments, smokers, dances, sports nights, Seders, Purim and Hannukah celebrations and other forms of hospitality arranged for by or in cooperation with JWB and USO field workers. Thousands of B'nai B'rith homes are regularly open to soldiers and sailors for weekends and during holidays while many B'nai B'rith groups help transport soldiers from camp to town and back again. Servicemen's lounges and canteens in railroad stations in many cities are manned by B'nai B'rith volunteers.

A number of B'nai B'rith lodges and auxiliaries have adopted servicemen's centers and clubs as special projects, equipping them with radios, games, furniture and other accessories and providing volunteer aides to the professional workers. Huge quanti-

ties of cigarettes, cookies, razor blades, shaving cream, stationery and other little luxuries have been collected by B'nai B'rith groups in continuing campaigns and distributed to soldiers and sailors through JWB and USO officials. Tens of thousands of books and magazines have been contributed to camp libraries by B'nai B'rith and AZA committees. B'nai B'rith's *National Jewish Monthly* is sent in large quantities every month to camp libraries, induction centers and JWB clubhouses. Gift packages and service kits, skull caps, prayer books and even an electric organ have been contributed by B'nai B'rith for the welfare of the fighting forces at home and abroad. AZA chapters, the B'nai B'rith Girls and Hillel Foundations have also found increasing opportunities for service by playing host to soldiers, helping to house them during holidays, furnishing them with wholesome companionship and entertainment and providing them with reading material and smokes.

USO Cooperation

Paralleling B'nai B'rith's nationwide cooperation with the work of the JWB has been its equally close identification with the United Service Organizations, of which JWB is a constituent. B'nai B'rith has not only given its official endorsement to the national USO drives but in countless communities B'nai B'rith groups have sponsored local USO appeals, contributed to them from B'nai B'rith funds, organized special functions to raise USO funds, provided large numbers of volunteer workers for cam-

paign purposes and for the organization of USO entertainments for soldiers and sailors.

Torah Project

One of the most colorful of B'nai B'rith welfare projects on behalf of servicemen was its successful nationwide effort to obtain Torah Scrolls for use in Jewish religious services at army camps, naval stations and air bases. With the approval and cooperation of the JWB, B'nai B'rith undertook a campaign to stimulate its lodges and auxiliaries to borrow from synagogues and temples extra Sifrei Torah. These Scrolls were then shipped to the field representatives of the JWB or to Jewish chaplains and dedicated at public exercises in the non-sectarian chapels built by the government. Fifty-two of the 137 Scrolls obtained are already in use at 45 chapels, including those in Hawaii, while the remainder will be dispatched when calls come for them from the JWB and army and navy chaplains.

An equally important service in the morale-building sphere was rendered by B'nai B'rith when its War Service Committee distributed more than 1,500 indoor football games known as "Stars on Stripes" to every army camp in the country, to naval stations and marine corps barracks and to overseas units and ships at sea. These games have proved so popular as leisure-time amusement among both men and officers, especially where other recreational facilities are limited, that B'nai B'rith has been flooded with requests for thousands more

from morale and commanding officers.

In addition to providing for the welfare needs of Uncle Sam's fighting men, B'nai B'rith has also been servicing the troops of the United Nations in Canada, Egypt and Great Britain. The Canadian lodges and auxiliaries have entertained nearly 100,000 soldiers in training in all parts of the Dominion. Besides this they have equipped innumerable recreation halls and mess rooms with games and furnishings and have provided gift packages and service kits in a steady stream. In London, the British B'nai B'rith has opened a hostel for servicemen from all parts of the world. These activities and a similar service for British and Palestinian troops based in Egypt are receiving the continuing support of B'nai B'rith's War Service Committee.

Thousands in Service

Meanwhile B'nai B'rith found special cause for pride in the fact that more than 6,000 members of B'nai B'rith and AZA were in active military and naval service by December 1941. AZA officials left their posts to enlist. Hillel directors joined up as chaplains. B'nai B'rith leaders resigned their offices to put on a uniform. More than 10 per cent of the AZA members between 17 and 21 volunteered for service. Among the first casualties at Pearl Harbor, the Philippines and Java were a number of B'nai B'rith and AZA men. By May 1942 the Sons of the Covenant were again covering themselves with glory in defense of freedom on every fighting front.

Among the first to recognize the importance of the home front, B'nai B'rith found in the broad civilian defense program another vital opportunity for war service. Even before the establishment of the Office of Civilian Defense, B'nai B'rith groups were helping to stimulate the organization of community defense councils, B'nai B'rith leaders were serving on state defense agencies, and B'nai B'rith facilities were being utilized by public defense authorities.

Months before Pearl Harbor brought a torrent of volunteers into the civilian defense ranks, B'nai B'rith men and women and young people had already joined up as air raid wardens, auxiliary police and firemen, plane spotters, messengers, ambulance drivers and members of state Home Guard and Militia units. To help build national morale, B'nai B'rith had sponsored rallies, public forums and panels at which it registered its own members for civilian defense tasks and afforded the community an opportunity to learn at first hand, through addresses by public officials, the facts about the defense program and what the individual citizen could do about it.

Civilian Defense

B'nai B'rith was also one of the first organizations to publish a defense manual giving directives and suggestions for local activities to its own members, while the AZA issued the first manual on youth and defense, outlining the specific tasks open to young people. When President Roosevelt created the Office of

Civilian Defense, he appointed B'nai B'rith's president to its national voluntary participation committee. Later, representatives of the AZA and the B'nai B'rith women were named to the youth and women's advisory councils.

After the nation was plunged into war, these home front activities were further intensified. B'nai B'rith men, women and young people rallied to the civilian protective services in an endless stream as B'nai B'rith lodges and auxiliaries became important arteries of communication between the military and civilian authorities. The AZA opened a number of B'nai B'rith youth houses which became civilian defense training and service centers for the whole community. Lodge rooms were converted into civilian defense headquarters, air raid posts and Red Cross workrooms. Hillel Foundations served as defense registration centers. B'nai B'rith victory rallies and "wake-up America" meetings helped arouse the country to its danger.

Salvage Campaign

The army of B'nai B'rith workers that had helped make the aluminum salvage effort a success turned its energies to the support of the Salvage for Victory Campaign of the War Production Board. B'nai B'rith units organized salvage squads that collected tons of scrap metal and rubber, waste paper and rags and other commodities needed for war production. AZA chapters set an example by salvaging tons of metal

through the collection of old automobile license tags. In some communities B'nai B'rith opened public scrap metal and rubber depots.

War Bond Sales

Equally important was B'nai B'rith's role in stimulating the sale of war bonds and war savings stamps. By means of resourceful and ingenious sales ideas and techniques, bond and stamp counters at all meetings, sponsorship of community sales campaigns, inter-lodge sales contests, public bond rallies, door-to-door sales, use of bonds and stamps as prizes, awards and tickets of admission, B'nai B'rith units succeeded in selling over \$7,000,000 in bonds and stamps to their own members by May 1, 1942. At the same time the Supreme Lodge, the District Grand Lodges and the individual units invested \$300,000 of their own funds in war bonds. In scores of communities B'nai B'rith set the pace for bond sales, establishing new records and then breaking them. The Treasury Department made it known that B'nai B'rith was doing one of the best jobs of war bond sales promotion of any organization in the country.

To coordinate these expanding war service activities and to devise new projects to meet developing needs, B'nai B'rith created a War Service Department in December 1941 and called upon its lodges and auxiliaries to make voluntary contributions of a dollar per capita to a War Service Fund. A seven-point war service program, embracing all existing ac-

tivities and broad enough to encompass all potential calls for war service, was promulgated. This program provides for:

War Service Program

(1) Meeting any new demands or any commitments previously entered into resulting from the ravages of war; (2) Cooperation with the Red Cross Army Camp and Hospital Service program; (3) Individual and group war service activity; (4) Collection of essential B'nai B'rith war data; (5) Continued assistance to civilian defense activities; (6) Establishment of special youth war service activities; (7) Other war service activities.

In this developing war service program, B'nai B'rith's normal activities—the furtherance of youth welfare, Americanism, defense of Jewish rights, social and community service and inter-faith understanding—all of which are inherent in the American way, play their part. Even before the nation found itself at war, the Vocational Service Bureau, Aleph Zadik Aleph, the Hillel Foundations and the Anti-Defamation League had integrated their programs into the national defense effort.

So successfully had they done this that an appraisal of their services made before the adoption of the war-service program concluded that their effective orientation to the requirements and demands of the war emergency pointed to the wisdom of not only continuing these four major activities but of expanding them because of their demonstrated ability

to make continuing and vital contributions to the war effort as well as to national morale.

Vocational Service, which has become increasingly important to our young people, looms as of even greater significance in the present emergency when occupational changes are the most drastic in the history of the nation. The B'nai B'rith vocational service program offers guidance to Jewish youth in adjusting themselves to the economic dislocations caused by material shortages and priorities and in preparing themselves for a maximum of service in the armed forces and in war industry.

Youth Services

As a youth movement from whose ranks are drawn many of those who have been called and will yet be summoned to the armed forces and who help fashion the tools to arm and equip those forces, Aleph Zadik Aleph has paralleled its five-fold and full program with war service activities that mobilize and utilize to the fullest extent the talents, resources, manpower and enthusiasm of young people. This new emphasis of AZA has already found expression through the Salvage for Victory Campaign, blood donations, sale of war bonds and wholehearted cooperation in all phases of the civilian defense program.

The war makes it more important than ever that a Hillel counselor serve the Jewish college students. These young people, confused and bewildered by the dislocations and uprootings of their aspirations and

their careers, need mature and disciplined guidance to see them through their crisis. The Hillel program will be altered in technique; it will lay less emphasis on mass effort, more emphasis on personal service. But the Hillel program will go on; there will be no moratorium on its creative and positive activities, especially crucial in a time of crisis.

The unexcelled fact-finding activities of the Anti-Defamation League continue to be an indispensable aid to the efforts of constituted authority, particularly at this time when no weakness is permissible in the unity of our nation. The Anti-Defamation League's program of positive education, introduced and developed in the pre-war days, now assumes added significance in standing guard against those who would muddy the well-springs of public opinion. Knowing

that the war has not entirely eliminated the hate-mongers but has merely driven them under cover, the machinery of the Anti-Defamation League continues to be of even more importance not only to the welfare of our people but to the best interests of the nation.

Dedicated to Victory

In the firm belief that these four major arms of B'nai B'rith have and will continue to play vital roles in the expanding war effort, B'nai B'rith has declared its faith in the ability of these programs and of the emergency war service program together to make a maximum contribution to the common national struggle for victory. To this end B'nai B'rith in its entirety is dedicated.

BERNARD POSTAL



* B'nai B'rith for 98 years has stood for justice and tolerance regardless of race or religion. . . . From its inception your organization has upheld the ideals and principles on which democracy is founded.—
Vice-President Henry A. Wallace.

SERVICE

B'nai B'rith in Washington

SUPPORTING the cause of democracy, pleading the case of the oppressed everywhere and mobilizing public sentiment have been a foremost part of the service rendered to humanity and the Jewish people by B'nai B'rith from its very inception. The alliance between the way of freedom and the way of B'nai B'rith is a matter of historic record. This chapter is intended to summarize the highlights of that portion of the record in which B'nai B'rith's efforts on behalf of democracy and oppressed peoples have been directed toward cooperating with and enlisting the support of the various departments and officers of the United States Government as well as of quasi-public agencies and private organizations in the nation's capital having a public service character.

Swiss Treaty

As early as 1851 B'nai B'rith bespoke American Jewry's agitation over a pending new treaty with Switzerland which would have recognized the discriminations practised against Jews, including Americans, in a number of Swiss cantons. B'nai B'rith's intervention with Secretary of State Daniel Webster and Henry Clay, chairman of the Senate Foreign Relations Committee, brought about a modification of the treaty in 1857. Simon Wolf, for two generations the

official representative of B'nai B'rith and the Union of American Hebrew Congregations in Washington, was largely responsible for persuading Abraham Lincoln to rescind General Grant's Order No. 11 of 1862 expelling Jewish civilians as a class from the Department of Tennessee. Years later, Wolf gave publicity to Grant's explanation that he had no personal responsibility for the order, which had been issued by a subordinate officer.

Peixotto Mission

When horrible barbarities against the Jews of Rumania occurred in the late 1860s, Simon Wolf proposed to his good friend, President Grant, that Benjamin F. Peixotto, a former president of B'nai B'rith, be named U. S. Consul in Bucharest for the purpose of ending the abuses against Rumanian Jews. Grant agreed, and Peixotto was named consul to Bucharest in 1870. In bidding Peixotto good-bye, President Grant said to him: "The story of the suffering of the Hebrews of Rumania profoundly touches every sensibility of our nature. It is one long series of outrage and wrong; and even if there be exaggeration in the accounts that have reached us, enough is evident to prove the imperative duty of all civilized nations extending their moral aid in behalf of a people so unhappy."

During Peixotto's five years in Rumania on an assignment that carried with it no government compensation but did provide aid from B'nai B'rith, his official reports led to intervention by other American diplomats in Europe, who invited the various governments to which they were accredited to cooperate in halting Jewish persecutions in Rumania. In direct consequence of the activities of Peixotto, during whose five years in Rumania the Jews enjoyed comparative peace and freedom, the great powers represented at the Congress of Berlin in 1878 gave Rumania the status of an independent kingdom upon the express condition that the civil and political rights of the Jews should be recognized.

Kishinev Petition

When the Kishinev massacres occurred in 1903, B'nai B'rith, in accordance with a plan conceived by its president, Leo N. Levi, organized the forces responsible for the celebrated Kishinev Petition of the American people to the Czar of Russia, to whom it was submitted by Secretary of State John Hay on instructions from President Theodore Roosevelt. Although the Czar's government refused to accept it, it created a deep impression. In 1905, Adolf Kraus, then president of B'nai B'rith, took the initiative in bringing about a conference of American Jewish leaders with the Russian statesman, Count Witte, in an effort to mitigate Jewish sufferings in Russia.

Attacks on the Jews of Jaffa in 1908, growing out of the activities of

an anti-Semitic governor, in which American citizens were injured, moved B'nai B'rith to intercede with the State Department. Following an investigation of the outbreak by the American ambassador at Constantinople, the Turkish government removed the governor of Jaffa. During the Balkan Wars of 1912-13, B'nai B'rith took prompt action in probing cases of maltreatment of the Jewish population and urged the American government to intervene on behalf of the victims. In response to an appeal from B'nai B'rith, President Taft ordered an inquiry into anti-Jewish outrages in Salonica in 1912. Equal rights to the Jews of the Balkan States were also assured after the wars when, upon the representations of B'nai B'rith, the United States presented a note to the Bucharest Peace Conference of 1913 suggesting the incorporation in the peace treaty of a clause guaranteeing equal rights to all inhabitants regardless of creed.

Russian Treaty

During the administration of President Taft, who addressed the 1910 convention of the Supreme Lodge of B'nai B'rith in Washington, the abrogation of the commercial treaty between the United States and Russia became a moot question because of the persistent refusal of Russia to visé passports to visiting Americans of Jewish faith. Public sentiment against this discrimination grew so strong that the treaty was abrogated in 1911. In the following year, Secretary of Commerce and Labor Nagel presented to Adolf Kraus, president

of B'nai B'rith, the pen with which the President had signed the Act of Abrogation.

The Armistice that ended World War I provided B'nai B'rith with another major opportunity to be of service to its co-religionists abroad. Through representation on the Committee of Jewish Delegations, which went to the Versailles Peace Conference to ask for equal rights for Jews in the post-war settlements, B'nai B'rith helped bring into being the minorities treaties which were incorporated into the various post-war pacts. Previously, B'nai B'rith leaders in America had discussed the Jewish situation in Europe and plans for its improvement with President Wilson before he left for the Peace Conference.

Simon Wolf

Supplementing these far-reaching services were the scarcely less important functions performed by the celebrated Simon Wolf as B'nai B'rith's representative in Washington. An intimate of every President of the United States from Lincoln to Coolidge and one of the best beloved citizens of Washington, Wolf was an effective champion of the immigrant and a vigorous exponent of humanitarian immigration and naturalization legislation. For nearly 30 years he testified regularly before government commissions and agencies and Congressional committees as the spokesman of B'nai B'rith. The number of individuals and mass groups for whom he interceded was legion. His successor, Maurice D. Rosenberg,

who served until B'nai B'rith headquarters were moved to Washington in 1937, also appeared regularly before government bodies and committees.

Post-war history of Jewry in Eastern and Central Europe was largely a record of pogroms, persecutions and maltreatment as a result of which B'nai B'rith found it necessary to intercede with the United States Government again and again during the 1920s in defense of the minority rights which President Wilson had written into the treaties.

Nazi Regime

With the advent of the Nazi regime in Germany in 1933 and the subsequent spread of terror and dictatorship over much of Europe, B'nai B'rith's efforts on behalf of victims of oppression abroad became an ever more important part of its program. In 1934 a mass petition against the brutality of the Nazi government was conceived and executed by B'nai B'rith and submitted to the White House by Senator Alfred M. Cohen, then president of B'nai B'rith, and the late Dr. I. M. Rubinow, then secretary of B'nai B'rith. A year later, the late Speaker Joseph Byrns utilized a B'nai B'rith platform for a ringing denunciation of European persecution of minorities when he made a vigorous attack on Nazi cruelties in the principal address at the 1935 Supreme Lodge Convention in Washington.

The German crisis also initiated a series of visits by President Cohen to Secretary of State Cordell Hull in

connection with events abroad affecting the Jewish people. When Germany dissolved the B'nai B'rith lodges in that country in April, 1937, confiscated their property and jailed many of their officers, President Cohen called on Secretary Hull in Washington. Mr. Hull expressed a willingness to do everything possible to mitigate the woes of those suffering through the actions of the Nazi government. At the same time he pointed out that a direct official statement of his views would not only not be helpful but would probably bring reprisals on those whom it was intended to help. Nevertheless, he communicated to Senator Cohen the steps that had been taken to inform the German government that its treatment of the Jews was adversely affecting the standing of the German government in the esteem of the American people. Throughout the correspondence and interviews, the Secretary emphasized that direct American interests had to be affected before representations could be made to Germany.

Rumanian Crisis

President Cohen met with Secretary Hull again early in 1937 in connection with the anti-Semitic laws introduced by the Goga-Cuza cabinet in Rumania. Showing real familiarity with the historic record of mistreatment of Jews in Rumania, Mr. Hull informed President Cohen that the State Department and the American minister at Bucharest were in close and frequent contact on the latest phase of Jewish suffering in

Rumania, and that the American envoy had informally impressed Rumanian officials with the deep concern of the government of the United States over what was happening in Rumania. When the Secretary of State, with the full concurrence of President Roosevelt, invited 33 European and American nations in 1938 to open their gates to political refugees from Germany and Austria, within the limits of existing quotas, there was further communication between B'nai B'rith and the State Department, this time regarding methods of helping to effectuate the humane proposals of Secretary Hull.

Diplomatic Interviews

In the same year representatives of B'nai B'rith conveyed to government officials in Washington friendly to the Bulgarian minister news of imminent legislation for the expulsion of foreign Jews from Bulgaria. Similarly the then Polish ambassador was interviewed with reference to the dissolution of the Polish District Grand Lodge, which also brought in a discussion of the plight of refugees stranded on the then Polish-German frontier, and proposals to alleviate that condition.

With the removal of B'nai B'rith headquarters to Washington in 1938, conferences and contacts with government departments and officials became not only more frequent but even more urgent in view of the developing world crisis. The value of immediate access to information and to officials in possession of both au-

thority and information quickly became manifest.

Roosevelt Interview

Early in 1938, a committee of B'nai B'rith leaders had an extended interview with President Roosevelt at which time the plight of oppressed Jews abroad was discussed at length. Later, in 1938, when George Rublee was appointed director of the Intergovernmental Refugee Commission, an outgrowth of the international conference referred to above, the secretary of B'nai B'rith conferred with him before he left to take over his new post. Out of this meeting grew B'nai B'rith's program of refugee aid by which affidavits were secured from friends and kin folk in this country of unfortunate members abroad who had previously appealed to B'nai B'rith in the United States for assistance. This refugee aid service enabled numbers of people for whom affidavits were obtained to escape Germany and the lands under Nazi domination by availing themselves of affidavits to enter countries of transit temporarily while waiting to proceed to North and South America. Thus was written another chapter in the annals of B'nai B'rith benevolence and service.

Roosevelt Message

Washington was also the scene and the 1938 Supreme Lodge B'nai B'rith convention the occasion for two trenchant re-statements of the things for which America stands. One was the address of the late Speaker William B. Bankhead. The other was

a message from President Roosevelt, addressed to Senator Cohen and read by James Roosevelt, the President's son, as follows:

"My dear Mr. Cohen:

"It gives me great pleasure to extend greetings to the members of B'nai B'rith on the occasion of the Triennial Convention of the organization.

"For almost a century B'nai B'rith has effectively served the well-being of American Jewry and the nation. Its philanthropic achievements are permanently enshrined within the walls of hospitals, orphanages, and homes for the aged which bless humanity in every section of our land. Its endeavors in the realm of education exhibit a farsighted understanding in the problems of the younger generation.

"No less important is B'nai B'rith's program of Americanism which fortifies the effort to keep America safe for democracy, while its program of goodwill strives towards harmony among the component elements comprising our American society.

"In the conflict of policies and political principles which the world witnesses today, this nation remains unshaken in its devotion to the ideals and the institutions of democracy. Except insofar as we deplore ill treatment of human beings anywhere, domestic policies of other nations of no concern to the United States. When, however, alien influences to undermine the foundations of our own institutions, we become definitely concerned.

"This country for its own guidance, and for the guidance of other nations if they will follow it, has ever held aloft the torch of freedom. Our conception of freedom embraces complete liberty of conscience and of thought, freedom of education, freedom of the press, the right of free speech and of assembly. On that conception of liberty all of our happiness as a nation has been built.

"Very sincerely yours,

"(Signed)

"FRANKLIN D. ROOSEVELT"

A few months after the convention, B'nai B'rith called nationwide attention to the 100th anniversary of the birth of Secretary of State John Hay, a distinguished champion of the oppressed, by a nationally broadcast program from Washington, with Dr. John W. Studebaker, U. S. Commissioner of Education, and Henry Monsky, president of B'nai B'rith, as the speakers. After the British Government's White Paper on Palestine in 1939, President Monsky joined with other organizations, Zionist and non-Zionist, in making representations to the British ambassador. Later, as spokesman for a delegation of Jewish leaders, he presented to Secretary of State Hull a petition that had been drawn up at a national emergency conference held in Washington.

World War II

The outbreak of World War II and its impact on the United States gave B'nai B'rith renewed opportunities for service in the nation's capital. At the very beginning of the war B'nai

B'rith set itself to cooperate to the fullest extent with President Roosevelt's plea for national unity by maintaining with full vigor the effort to preserve and defend democracy at home against those who were attempting to destroy it abroad. To this end B'nai B'rith worked closely with all governmental agencies engaged in combatting subversive activities. B'nai B'rith representatives in Washington have been invited to conferences with government spokesmen in connection with problems concerning Pan-American affairs, and possible new outlets for refugees in the Western Hemisphere.

Red Cross Relations

Meanwhile, B'nai B'rith's traditional policy of lending aid to victims of war, persecution and disaster, regardless of race and creed, led to conversations between officials of the American Red Cross and the secretary of B'nai B'rith. In October, 1939, a month after the German invasion of Poland, B'nai B'rith came forward with one of the first large gifts received by the Red Cross for Polish war relief. Given without any conditions as to the race or creed of the beneficiaries, this B'nai B'rith contribution created a deep impression on Red Cross officials, particularly since it preceded the announcement of the Red Cross that it would provide no relief in Nazi-occupied Poland unless all recipients of Red Cross aid were treated alike regardless of race or religion. Red Cross persistence in this attitude finally proved successful.

The relations thus established between the Red Cross, a quasi-official government agency created by act of Congress, and B'nai B'rith in Washington led to other B'nai B'rith services. In behalf of the Red Cross, the B'nai B'rith women's auxiliaries amassed the equivalent of \$10,000 in blankets and cash to be shipped to Polish refugees by the Red Cross. When the Red Cross launched its \$10,000,000 war relief appeal, B'nai B'rith was again among the first organizations to give substantially. Supplementing the contribution from the Supreme Lodge was the more than \$25,000 given by the lodges and auxiliaries throughout the country and the AZA.

Legal Aid Committees

America's awakening to the threat of Nazi-Fascist aggression found B'nai B'rith playing its full part in the nation's far-flung defense efforts. In July, 1940, officials of the Department of Justice called into conference Henry Monsky, president, and Maurice Bisgyer, secretary, of B'nai B'rith and representatives of a number of other large national organizations with a view to developing plans for mutual cooperation in carrying out the purposes of the Alien Registration Act without working undue hardships on loyal non-citizens because of the subversive actions of a few. B'nai B'rith's contribution was the speedy appointment of legal aid committees in more than 350 B'nai B'rith communities where the B'nai B'rith membership has rendered important assistance to the Department of Jus-

tice. This activity was of even more vital consequence during the second alien registration early in 1942 after America's entry into the war.

Monsky on Defense

When national defense required the enactment of America's first peace-time conscription act, President Monsky proclaimed B'nai B'rith's official position in a statement in which he said:

"America must build its military defenses strong and unconquerable, free from partisanship and personal considerations, so as to discourage any hope on the part of the dictatorships that this, the greatest democracy of all, may be vulnerable. Our elected leaders must be given assurance that back of them stands a united people of free men and women, who are determined to remain free and who count no sacrifice too dear and no service too great to preserve the American way.

"The road to peace lies in strengthening our defenses. The security of the nation is a paramount and supreme responsibility that rests equally upon all who are privileged to call themselves Americans. Some of us will be called upon to protect that security by serving in the armed forces of our nation. Others will be asked to give of their technical and professional talents. Still others will be looked to to give of their material resources. But in whatever way we may be able to serve, serve we must. Service to the country in this hour is

an unprecedented opportunity for patriotism in action."

This utterance was followed by an announcement that dues were being waived for all B'nai B'rith members in the armed service of the United States. B'nai B'rith's Vocational Service Bureau, through its director, Max F. Baer, was the only Jewish agency represented at a national conference on defense and jobs held in Washington under the auspices of the United States Office of Education and the National Vocational Guidance Association, on November 18, 1940.

Wallace's Address

One of the dramatic highlights of B'nai B'rith's prominence in the field of national defense was the address by Vice-President Wallace in behalf of western hemispheric solidarity, which originated from the B'nai B'rith national convention at Chicago in March of 1941, and was heard in all the Americas. Official recognition from the White House was once again accorded B'nai B'rith when President Roosevelt appointed B'nai B'rith President Henry Monsky to the National Volunteer Participation Committee of the Office of Civilian Defense, which had an all-day meeting at the White House on July 24, and yet again when the secretary of the Order was invited to and attended a Good Neighbor Conference on Defense Morale at the President's home in Hyde Park, New York, on August 16, 1941. On October 23, Philip M. Klutznick, president of the Supreme Advisory Council of AZA, and Julius Bisno, executive director, at-

tended a conference of representatives of some thirty national youth and youth-serving organizations at the invitation of Mrs. Franklin D. Roosevelt. Both of these B'nai B'rith leaders were subsequently appointed to the National Advisory Committee of the Youth Division of the Office of Civilian Defense.

War Industry Parley

At the instance of B'nai B'rith, a national conference on employment discrimination in defense industry was held in Washington on November 12, in which government officials representing the President's Committee on Fair Employment Practices, WPB and the U. S. Employment Service participated. As a result of this conference, attended by representatives of twenty community agencies, arrangements were made for channeling complaints and for submission of evidence in connection with governmental public hearings of violations.

During 1941, an important credo was adopted by the Central Labor Union of Washington, which stirred many other local labor groups to action along the same lines. This credo asked members of all labor unions to be alert to the following: "The effort to arouse racial hatred and to provoke racial quarrel" and "All manifestations of anti-Semitism by work or action. This is the Nazis' most frequently used weapon. (It precedes an attack on all faiths of all God-fearing men)." There was considerable national editorial comment on this line, and the General Jewish

Council, at B'nai B'rith's instance, carried this matter further.

On December 15, 1941, Mrs. Lenore D. Underwood, president of the Women's Supreme Council, was invited to serve on the Advisory Council of the Women's Interests Section of the War Department Bureau of Public Relations, indicating that B'nai B'rith women had earned recognition from America's national leaders. Further indication of such recognition was evident when Mrs. Underwood and Mrs. Abram Orlow, women's national defense chairman, were delegated to attend a meeting of women's organizations called by the Office of Civilian Defense on November 8. Both now serve on the Women's Advisory Committee for Civilian Defense.

This recognition came about after numerous informal conferences with government officials who had closely observed the work of B'nai B'rith in connection with governmental activities.

Monsky on War

The foregoing services created a valuable machinery which was quickly converted for all-out war effort immediately after Pearl Harbor. The dedication of every ounce of B'nai B'rith's energy and strength was made by President Monsky when he said on December 9, 1941:

"As president of the Supreme Lodge of B'nai B'rith and on behalf of its vast membership, men and women, living in every section of the country, permit me to say that in this hour of national peril we stand

ready for any and all sacrifices of blood, treasure, talent and toil in defense of our country. We pledge you and the government of the United States all our resources and all our organizational facilities and machinery.

"Our entire membership, as well as the many thousands of our youth organized in the B'nai B'rith Aleph Zadik Aleph and the B'nai B'rith Hillel Foundations, many of whom are already in the armed services or otherwise engaged in defense activities, recognize it as their sacred privilege to perform every duty and to make every sacrifice that may be required in the common struggle against the enemies of freedom."

Red Cross War Fund

Almost immediately thereafter, upon the announcement of the Red Cross Fifty Million Dollar War Relief Campaign, President Monsky presented a check for \$5,000 from the Supreme Lodge, and a pledge for an additional \$45,000 from the B'nai B'rith units throughout the country, which was over-subscribed by April 1, 1942. This act made B'nai B'rith the first organization to contribute to the campaign. In expressing his appreciation for B'nai B'rith's promptness and leadership in responding to the call for help, Norman H. Davis, chairman of the American Red Cross, said:

"Again B'nai B'rith is among the very first to rally to an appeal of the American Red Cross. Contributions in an emergency that are promptly made have values far in excess of the dollars involved. The contribution

of \$5,000 which you are sending us and those which you inform me will be made to our local chapters aggregating an additional \$45,000 are evidence that B'nai B'rith is both prompt and generous.

"There is no need for me to emphasize to you and your associates how greatly such help is needed by the Red Cross in these critical days. I do want to assure you, however, of my very real gratitude and of my confidence that, as always, B'nai B'rith will support and assist the American Red Cross in every possible way, continuously and in ever-increasing amounts."

War Service Department

With the necessity for identification of the individual in the organized giving of service, and with the need for fulfilling that pledge enunciated by President Monsky, a War Service Department of B'nai B'rith was established at national headquarters. A special War Service Fund equal to \$1.00 for each member in each of the District Grand Lodges and Women's District Grand Lodges was created, in order to make available sufficient funds to carry on effectively this vital service. To further integrate the national program of war service, the B'nai B'rith National Defense Committee was changed to the War Service Committee. A complete 7-point program of operation was mapped out, consisting of:

Contributions to the American Red Cross; The In-Camp and Hospital Program; Special activities in behalf of the Armed Forces; War Re-

lief; Special projects, including Civilian Defense, youth training and hospitality programs; War efforts of B'nai B'rith in aid of the armed forces of United Nations; Research: collection of war service data, and coordination of information.

An event of most vital significance, in view of the Axis aggression and attack upon American soil and principles, was the B'nai B'rith National Americanism Commission's celebration of the 150th anniversary of the Bill of Rights, which took place at the Academy of Music in Philadelphia on December 14. This splendid occasion, occurring as it did a week after Pearl Harbor, presented a unique opportunity for a redeclaration by the Hon. Paul V. McNutt, Federal Security Administrator, of the principles of human rights as enunciated in that immortal document and of rededicating ourselves to the cause of human freedom. Mr. McNutt's stirring address, heard by 3,000 people who attended the celebration, was carried to the eager ears of America over a national radio hook-up.

USO Cooperation

In accordance with its policy of cooperation with but not encroaching upon the work of existing agencies specially created for services in the field of morale work, B'nai B'rith has continuously cooperated with the USO and with the Jewish Welfare Board's Army and Navy Committee, on which President Monsky serves as B'nai B'rith's official representative.

Following the precedent estab-

lished in 1917 and 1918 when the B'nai B'rith Soldiers and Sailors Welfare League cooperated with the Jewish Welfare Board, there has been made available to the Welfare Board the manpower and machinery of B'nai B'rith throughout the country in developing *community* programs for Jewish soldiers and selectees at army posts and cantonments.

To meet the spiritual needs of Jewish men in the armed services, the B'nai B'rith War Service Committee completed an arrangement with Rabbi Dr. David deSola Pool, chairman of the Committee on Religious Activities of the Jewish Welfare Board, by which B'nai B'rith arranged, through its constituent lodges, to supply Sifre Torah for army chapels erected throughout the democratic world. Of 137 Sifre Torah secured, 51 were already in use on April 1, 1942, and the balance were to be placed upon the completion of the chapels. Bert C. Broude of the War Service Committee has most capably served as chairman of this project.

Morale Building

Through the efforts of Congressman Samuel A. Weiss of the War Service Committee, hundreds of miniature football games called "Stars on Stripes" were distributed to army camps and brought manifold heartfelt expressions of appreciation from soldiers and morale officers, an example of which is the following received from Col. A. E. Randall of the U. S. Marine Corps:

"I wish to commend the B'nai

B'rith National Defense Committee aid to the Marine Corps morale and for their lofty motives in furnishing this game, as it is acts of this nature that assist in maintaining the morale in these trying times."

War Relief

In accordance with the commitment of the Supreme Lodge, and in response to urgent appeals received from war-torn areas, B'nai B'rith has responded promptly and generously. Examples of such service include funds sent to the Stepney School for Children on April 7, 1942; \$1,000 to Honolulu Lodge for emergency welfare on February 20, 1942, the secretary's office in Washington opening communication with the past president of Honolulu Lodge by telephone immediately after Pearl Harbor. Additional funds in the amount of \$1,000 were cabled by the Supreme Lodge headquarters to the British Care Committee for Refugee Children on January 16 and March 24, 1942, in response to a fervent plea for help. This amount augmented the \$5,000 sent by Supreme Lodge headquarters for the work of the committee in 1941.

Attesting to its recognition of the need for bolstering the morale of the armed forces of our allies and to further the work of such agencies as the Canadian War Efforts Committee of B'nai B'rith and the District Grand Lodge of Egypt and Sudan, B'nai B'rith, early in 1942, sent funds to be utilized for welfare and morale operations in areas throughout the world. The need was immediately

apparent to the Supreme Lodge for coordinating and integrating the tremendous potentialities for service by the entire B'nai B'rith machine, comprised as it is of 200,000 men, women and youth.

"Struma" Protest

On March 19, 1942, Acting Secretary of State Sumner Welles received a Jewish delegation comprised of representatives of the leading American Jewish organizations on the question of the sinking of the refugee ship *Struma* and the admission of refugees to Palestine. Mr. Monsky, as president of B'nai B'rith, joined in submitting a memorandum which declared the policy responsible for such disasters to be inconsistent with the ideals of justice and humanity and which requested the State Department to use its good offices to bring about a modification of the policies of the Palestine Administration with regard to the admission of Jewish refugees to Palestine.

At the end of 1941, B'nai B'rith was privileged to serve the nation in the preparation of educational morale material to be used for high school students, adult education classes, and those studying for citizenship. In this connection, a nation-wide essay contest was launched by the Americanism Commission of B'nai B'rith under the chairmanship of Sidney G. Kusworm, which was open to all high school students, on the subject of "What the War Means to Us." The contest was arranged to cooperate with the curriculum prepared for high

schools by the U. S. Office of Educa-

Throughout many of its years of history as one of the outstanding American agencies for service, one of B'nai B'rith's proudest achievements has been the continuous program of cooperation with the American Red Cross.

The first phase of the program since the initiation of the national defense effort was the consummation of an arrangement in Washington between B'nai B'rith and the American Red Cross through which the entire manpower and machinery of all local B'nai B'rith units was placed at the disposal of Red Cross chapters in communities where both operate, especially in cities where there are no Jewish case-work agencies, for the execution of the Red Cross' home service program for the families of men in the armed service of the United States. This program included:

Home Service Program

(1) Planning and providing helpful advice on welfare matters for families of men in service; (2) assisting in locating service men or families of service men; (3) helping in obtaining employment for members of families of men in service; (4) aiding families of men in service to solve business problems; (5) furnishing particulars of the government's defense program to families of men in service and assisting them in obtaining the benefits and legal rights to which they are entitled under the Soldiers' and Sailors' Civil Relief

Act; (6) helping men discharged from the service to reestablish themselves in civil life.

On January 26, 1942, still another and highly important plan of cooperation was consummated between the American Red Cross and the newly created B'nai B'rith War Service Department, which provided for B'nai B'rith assistance in rendering service and supplying equipment and needs for hospitalized and able-bodied service men within army camps. This plan gave to B'nai B'rith the status of being the only Jewish organization privileged to supply such service *inside* army camps.

In-Camp Program

This plan, which has become known as "The In-Camp and Hospital Program," was confirmed in a letter received by the Secretary from Robert E. Bondy, Red Cross Administrator of Services in the Armed Forces:

"We are gratified to learn . . . that your organization through its local lodges and auxiliaries desires to assist our Red Cross Camp and Hospital Service Councils to meet the needs of hospitalized and able-bodied service men. . . .

" . . . We suggest that your local lodges be asked to communicate with Red Cross Chapters named, indicating their desire to help. We in turn are notifying, through our Area offices, all Camp and Hospital Service Councils. . . ."

The American Way

From the beginning of the emergency, B'nai B'rith has recognized the complete necessity to utilize its manpower and womanpower for the furtherance of the cause of democracy. While our members have joined the armed forces in ever-increasing number, the organization as a whole and in all its component parts has answered and will answer every call that is made upon it for "blood, treasure, talent and toil." Since the cause of freedom for the many is menaced by any invasion of the rights of the few, B'nai B'rith has dedicated its labor in Washington to helping preserve The American Way. The foregoing is the story of those labors as it was written in terms of unselfish service in the middle of the fateful year 1942.

MAURICE BISGYER

★ B'nai B'rith's steady growth gives ample proof of the soundness of alleviating misery with no distinctions made between recipients of aid. You could have chosen to confine your services to those of Jewish and there would be none to blame. You chose to include all humanity in your sphere, and every righteous man and woman must sing your praises. Today a bond of fellowship and common purpose ties our two organizations.—*Norman H. Davis, Chairman, American Red Cross.*

DEFENSE

The Anti-Defamation League of B'nai B'rith

TODAY, in a world of upheaval, with democracy engaged in a mortal struggle with reaction and barbarism, the Anti - Defamation League of B'nai B'rith stands out as a vital force for unity and interfaith amity. B'nai B'rith interest in anti-defamation activities dates back to the year 1859, less than twenty years after the formation of the Order, when a "Vigilance Committee" was sought by far-sighted leaders.

Livingston Founder

This proposal failed of passage, but in May, 1908, Sigmund Livingston, of Chicago, proposed that a new standing committee be created to combat all forms of anti-Semitism—social, political and economic—then existing in the United States. This proposal resulted in the establishment of a Publicity Committee which did anti-defamation work until 1913, when it was absorbed by a new and more effective bureau known as the "Anti-Defamation League of B'nai B'rith."

The principles upon which the new League was founded were the combating and eliminating in a judicious and restrained manner of frequent defamation of the Jewish people. A broad educational program was formulated to advance good will and proper understanding among all racial and religious groups in America.

One of the first tasks undertaken by the League was the problem of defamation of the Jewish people in commercialized amusements, notably the motion pictures—then in the swaddling stage. The Jew was often depicted in unethical and avaricious roles; and all Jews thus were held up to scorn and derision.

With public attention aroused against unfair delineation of religious or racial groups in the films, and through the cooperation of other civic agencies, motion pictures reached a turning point, and in 1920 the League was able to report: "The Jew no longer is defamed and caricatured in the cinema as in the past. . . ."

Cleaned Up Vaudeville

Likewise, the League effected a profound change in the treatment of Jews in vaudeville. Jewish comedians were loath in some instances to correct their caricature of their fellow Jews, but earnest efforts on the part of the League in presenting the social aspects of the problem to bookers and managers resulted in a pronounced modification of the objectionable "humor."

Since its inception, the League has been alert to counteract invidious references to Jews and Judaism in daily and weekly newspapers, magazines of general circulation, and trade

journals. The League energetically has protested to editors and publishers when their respective publications contained unfair or inaccurate statements concerning the Jewish people, with the result that today there is very little material of the foregoing character in the respectable public press to which the A.D.L. can properly take exception.

With the emergence of the Nazi Propaganda Ministry as the fountain-head of almost all canards concerning the Jews, the League has indicated upon innumerable occasions the more-than-coincidental similarity between the rantings of native American fascists and those mouthed by the trammelled German press. Editors have appreciated the League's work in uncovering the propaganda mainsprings of many articles, letters and essays which have been "contributed" by ostensible free-lance writers. Despite this vigilance, however, even well-edited and essentially fair-minded newspapers are victimized from time to time by propagandists who put across their written venom in the form of "letters to the editors."

Biased Advertising

Discriminatory advertising on the part of hotels, resorts, travel bureaus, real estate, houses and apartments for rent, and employers generally, has been of paramount concern for many years. The League has, in numerous instances, sought and obtained cooperation from newspapers and magazines providing for the elimination of objectionable

phraseology such as "Gentiles only," "Christians only," "Jewish clientele not solicited," etc. Often it has been necessary to make corrective arrangements leading to the alternative wording, "Restricted clientele" or "Selective clientele" to replace the more prejudicial phraseology, i.e., "Gentiles only."

The League has maintained that discriminatory advertising served as an incentive to further social and economic prejudice against the Jew and is a divisive influence in that it blatantly sets off Gentile against Jew. Through the sympathetic interest and understanding of publishers and editors, the A.D.L. has been able successfully to present its case to many publications so as to result in the elimination or modification of prejudicial phraseology in advertising media.

Advent of Hitler

The stunning success of the Nazis in 1933, when Hitler assumed the chancellorship of Germany, shocked the world and had almost immediate social and economic repercussions in the United States. Germany had served notice on the world that it abjured Christian precepts, for "Love Thy Neighbor" was archaic and doomed, a slogan suitable only for the "weak, vacillating democracies."

Had America still been enjoying the prosperity of the twenties, it is probable that Nazism would have been hooted down as vociferously and effectively as the Ku Klux Klan was discredited some years before. But the United States, though a stal-

wart giant among nations, had taken a fearful beating economically and was struggling in the grip of a financial depression unequalled in our history.

Millions were jobless; they were seeking emergency relief. The public works program had yet to be devised and put into effect. The banks had closed, and when they reopened, the weeding-out process had eliminated numerous institutions and cancelled out the life savings of thousands of bewildered, dazed families.

Nazi money soon was freely flowing in America, where foreign-born and native apostles of Hitlerism found a receptive hearing among certain groups. Racial prejudices were catered to, and the jobless were told absurd tales of alleged Jewish wealth and political dominance, in an effort to create schisms among the component groups which make up the United States.

"Shirt" Movements

Small wonder, then, that concurrent with the rise of Hitlerism such organizations as the Silver Shirt Legion, the Black Legion, Knights of the White Camellia, the White Front, the Christian Front, and scores of other Nazi-minded groups flowered and attracted members. In 1932, Richard E. Gutstadt, former secretary of B'nai B'rith District No. 4 and membership chairman for the Order, had assumed his new duties as director and secretary of the League. His was the task of formulating methods and techniques of combatting the new and highly effi-

cient Nazi racial propaganda which was beginning to drench America.

The progress of anti-Semitism in the United States kept pace with the spread of the Nazi ideal in Europe. In the United States, the Nazi consulates in our major cities became focal points of infection, rallying the diverse forces devoted to the spread of race hate and unifying their organizations and activities. Huge sums, it later was revealed, were supplied by the German Government to indoctrinate the American people with Nazi hate theories and to split our democracy on the shoals of racial bickering and fratricidal strife.

Nazi hostility to the Roosevelt Administration took the form of promoting the belief that absurd numbers of Jews had descended upon Washington and had arrogated to themselves key positions in the government. The "Jew Deal" was a catch-phrase fostered by scores of anti-Semitic leaders who, consciously or not, were playing Germany's game in creating bitterness and dissatisfaction among large segments of the American populace.

Speakers' Bureau

Faced with the harsh reality of religious and racial unrest, the Anti-Defamation League, with the aid of men trained in Jewish public relations planning, devised a program to meet the threat of prejudice on its major fronts. A Speakers' Bureau, responsible annually for thousands of addresses before non-Jewish groups, was created by the League to be of service to schools, churches,

Bible classes, service clubs, veterans' posts, etc. Nationally-known speakers are utilized and hundreds of rabbis and clergymen participate in the League's speaking program, which year by year has expanded until now four men are required to handle all bookings which are obtained.

With America now pitted against the Axis in an "all-out" struggle against tyranny, the need for real unity on the home front is a pressing concern of the Speakers' Bureau. Today in war-time, the League's speakers are militant against fascism of the domestic variety as well as totalitarianism which has its roots in foreign lands. We must face the probability that malign forces, defeatists and appeasers again will utilize anti-Semitism as a divisive technique, and endeavor to make of it a sharp and cutting weapon to bludgeon and dull the moral sense of the American citizenry.

A Victim, Not an Aggressor

We must have faith in the integrity of our fellow Americans, and we must aid them in properly evaluating the delicate position of the Jew in today's propaganda-ridden world. The Anti-Defamation League, adapting its program to war-time conditions, intends to show to the United States that the Jew is a victim, not an aggressor, and that the inroads upon Jewish rights inevitably precede the attack upon the rights of all, Jew or Christian.

It is of interest to note that the majority of addresses made by A.D.L. speakers has been concerned with pro-democratic themes and subjects

stressing the need for interfaith amity in the United States. Some representative titles are: "A Jew Looks at Freedom," "Grave-Diggers of Democracy," "Liberty for Whom?," "Toward Better Understanding," "Do You Know Your Neighbor?," "The Fifth Column Front," and "Hebrew-Christian Values."

It has been ascertained that propaganda agencies are intensely active in the field of book placement, and libraries frequently receive "gifts" of books which promote racial and religious hatreds. Therefore, each year thousands of volumes of a pro-democratic, pro-American nature are made available to schools, public libraries, college libraries, clergymen and newspaper editors.

Book Placement

Volumes which explain the origin and baselessness of anti-Semitism are especially welcomed by high school and college students alike. The Anti-Defamation League has nurtured this field of activity and is convinced of the worthiness of the distribution of books to persons and institutions which otherwise might not be able to purchase such books, were it not for the cooperation of lodges, auxiliaries and private persons who help defray the costs.

Jewish youth today faces an emotional and intellectual crisis. Immature minds are confused by the rush of events and the catastrophic emergence of the so-called "Jewish problem" into the glare of publicity. answer the questions concerning Jew and Judaism which will be asked w

increasing frequency in the future, our youth must be equipped with factual answers which will satisfy interrogators. Each young Jewish man and woman will serve in a sense as a public relations counsel or interpreter of Jewish life—at least, to the casual, interested non-Jew.

Therefore, the Anti-Defamation League makes a special effort to acquaint the young Jew with facts about his religious heritage and information on the contributions of Jews to civilization. This is accomplished in part through the "Fireside Discussion" booklets, concise, well-written pieces distributed at regular intervals free of charge to Jewish sororities and fraternities, clubs, societies and Sunday schools.

The League believes that we must make democracy work before Americans can take the security of religious and racial minorities for granted. In cooperation with other agencies, the League has urged a greater appreciation of the American way, through the nationwide distribution of posters, tracts, circulars, a radio program, and other channels of information.

Make Democracy Work

An appreciation of their rights under the American Constitution has been forcefully brought home to labor union members, who are shown by speakers and literature that enslavement and destruction of unions is a cardinal tenet of Nazism and Fascism.

School children and youths of college age have been supplied with educational guidebooks, magazine reprints, tracts, books and speakers, all

concerned with preservation of basic American rights and a popular understanding of democracy. League speakers are especially active on Armistice Day, Independence Day, Thanksgiving, and other national holidays, when opportunities are augmented for a greater public response to the messages of well-informed speakers.

In short, the Anti-Defamation League takes a long-range view of the problems which concern all Americans, and by its history, present program and avowed policy, is not narrowly sectarian. Its contributions to American democratic thinking have been recognized and approved by leaders in education, religion, the press and government.

Extensive Radio Activity

In the past four years, the A.D.L. has engaged in extensive radio activity in the belief that democratic solidarity and interfaith amity can be brought before millions of people who otherwise would have little opportunity to think along these lines. One electrical transcription program, to which the League has lent every facility and cooperation, has a regular weekly audience of millions of persons who hear the program, which is based upon American history and our democratic development, over more than 300 broadcasting stations.

Frequently, members of the A.D.L. Speakers' Bureau are invited to make use of broadcasting facilities, and in this manner the work of the Bureau is given a tremendous audience range. Upon occasion, special broadcasts appealing to foreign groups have been

arranged with the cooperation of the League, and have been received with favor by foreign-born groups who appreciate programs on American democracy brought to them in their own tongues.

In order to insure the success of a pro-democratic educational program, it is obvious that information must be obtained as to the activities of persons in the anti-democratic camp. Unfortunately, the past eight years have witnessed the flourishing of numerous agencies and demagogues whose chief stock in trade is vituperation and an appeal to religious bigotry.

Fact-Finding

The exposure of these organizations and persons is the prime concern of the Fact-Finding Department of the A.D.L. A study has been made continuously of the operations and agitation of such anti-American groups as the German-American Bund, the Silver Shirts, the Christian Front, and other agencies fostering hatred of the Jew. Factual information concerning these groups—all of which are inimical to the ideals of democracy—has been made available to newspapers, magazines and publishers interested in describing the true motives of the men who constitute America's "little fuehrers."

Acts of violence upon Jewish person and property, and incitement to such violence, have been a concern of the Fact-Finding Department's legal division. In numerous instances, information has been provided law enforcement officers, resulting in the

arrest and conviction of agitators who would incite to riot against racial and religious minorities.

The reliable information provided by the A.D.L. to authorized persons has been partly responsible for well-documented articles and editorials appearing in many leading newspapers and magazines. Publicists and law enforcement officials respect the Anti-Defamation League for its long record of accuracy and conservatism—these attributes have given credence to statements made by the A.D.L. concerning subversive activities in America.

Research Work

To document its educational releases with factual material, to counteract anti-Semitic allegations and misconceptions arising from improper understanding of the Jew and Judaism, the League maintains an extensive Research Department staffed by specialists in various fields—law, languages, religion, etc. Few questions of Jewish significance are asked but that the League's research workers are prepared with factual, objective answers, a service appreciated by writers and lecturers.

With the Nazi-created "Jewish question" thrust into the forefront of public discussion, it is necessary to have information immediately available for men and women of good will who are interested in the spread of truth rather than half-truths. With a translation department as an integral part of the Research Bureau, the best thought in foreign publications likewise is made available by

rewrite men and condensation specialists.

A new phase of the League program which has evoked interest and approbation is the Community Service Department, organized to deal with such matters as specialized inter-faith projects, Jewish self-discipline, the maintenance of high ethical and social standards, and the counseling of Jewish communities on defense and other civic activities.

Because it is almost a truism that the Jewish people are sometimes judged by their worst representatives, it is highly important that wrongdoing and reprehensible trade and professional practices be a concern of the Anti-Defamation League. Certain trade groups, taxed unfairly with objectionable practices, have proved ready and willing to subordinate individual desires and competitiveness in an effort to obtain and hold public respect.

Re-education and Guidance

In crucial times such as these, no single Jew may hold himself aloof from his fellows and engage in activities which reflect discredit upon all Jews. The re-education and guidance of the occasional extreme individualist among us is the special province of the Community Service Department.

Relations between Jews and other minorities, such as the Negroes, are receiving the earnest attention of this newest department of the A.D.L. Because of intensified hate propaganda circulated among Negroes in major American cities, a delicate public relations problem has been

posed which required vigorous efforts on the part of the Jewish defense workers. Through the spoken and written word, the Anti-Defamation League is making a big dent in this problem.

The prolongation of the European war, with its ever-widening area of combat, has placed the Jews of America in the strong white glare of publicity. In every section of the nation, prior to Pearl Harbor, Jews found themselves caught in a cross-fire of propaganda, charges and counter-charges, and their natural impulse was to turn to a national agency for counsel and aid in ameliorating a delicate and dangerous problem.

War Canards

It served the Axis cause to make large sections of the American public believe that the Jews were the "war-mongers," seeking to drag this nation into actual combat in a war of revenge against the Nazis. While nothing could be farther from the truth, zealous re-telling of this canard and others had placed the Jews in a questionable light. The high point of this propaganda was reached in September, 1941, when Charles A. Lindbergh publicly charged that the Jews, the British and the national administration were the three prime factors in the interventionist ranks.

The program of the League, since America's entry into war, has been used as an instrument to rebut the efforts of those persons who would fasten upon the Jews all responsi-

bility for America's future course in world affairs.

Nevertheless, the innate sense of fair play possessed by the American people, together with generous co-operation offered by Christian men and women of good will, has impelled the League to a forthright program to drive home to all Americans the salient fact that Jews think first as citizens of this country—as do patriotic men and women of whatever religious persuasion.

When Henry Ford made his now famous disclaimer of anti-Semitism on January 7, 1942, in which he urged his fellow Americans to be on guard against the spread of race hatred, he directed his letter to Sigmund Livingston, chairman of the Anti-Defamation League of B'nai B'rith.

Ford Letter

Mr. Ford said, in part, to the League's chairman:

"I am convinced that there is no greater dereliction among the Jews than there is among any other class of citizens. I am convinced, further, that agitation for the creation of hate against the Jew or any other racial or religious group, has been utilized to divide our American community and to weaken our national unity.

"I strongly urge all my fellow-citizens to give no aid to any movement whose purpose it is to arouse hatred against any group. It is my

sincere hope that now in this country and throughout the world, when this war is finished and peace once more established, hatred of the Jew, commonly known as anti-Semitism, and hatred against any other racial or religious group, shall cease for all time."

Promptly after the issuance of this letter, Mr. Ford's attorneys acted to implement his declaration by sending letters to the Secretary of State in Mexico, and to the Imperial Wizard of the Ku Klux Klan, concerning circulation of the pamphlet, "The International Jew." The Mexican government was asked to aid in the recall of these pamphlets circulated in Mexico, while the Klan official was warned that legal action might follow if the hooded order did not desist from publication and circulation of the offending pamphlet.

To the men and women of B'nai B'rith lodges and auxiliaries, the League owes much for the cooperation given by literally hundreds of lodges and auxiliaries, which aid in numerous ways to further the program of the A.D.L. Thanks to B'nai B'rith and other responsible Jewish agencies, the well-financed and comprehensive campaign of defamation undertaken by Nazi agents and their satellites in this country will fail in its mission to convert the American people to hatred.

RICHARD E. GUTSTADT

STUDENTS

B'nai B'rith's Hillel Foundations

VERY shortly the B'nai B'rith Hillel Foundations will celebrate the twentieth anniversary of their founding. A whole generation has been spanned in the years since that historic summer of 1923 when the first steps were taken to bring a Hillel unit to the University of Illinois. In this generation, during which student life has changed basically in temperament, in objectives, and in techniques, Hillel has steadily expanded until, today, 70 colleges and universities have been brought within its orbit, and nearly 35,000 Jewish students are being served in every part of the country. Today the Hillel Foundation is nationally recognized as the best equipped, by experience and resources, to carry the responsibility for Jewish student service, and most of the other groups who have been experimenting in the field have withdrawn.

Original Aim Stands

Despite the tremendous organic growth of the Foundations, there has been no deviation from the original purpose. At the very beginning, it was recognized that the college group is a superb quarry for leadership. These young people, prosecuting their studies away from home and from home influences, their ideas and ideals in the process of jelling, must have some contact, on a dignified plane,

with the survival values of Jewish life. The Hillel Foundation attempts to serve as the liaison between the Jewish student body and this historic Jewish tradition. Hence it establishes on each campus a trained professional director who cooperates with representative student leaders in the task of making Jewish religious and cultural values vital and relevant for the college generation. The attempt is made to bring to the students Jewish knowledge, to teach them Jewish institutional responsibility, to make them function better as the dignified heirs of a great tradition in the midst of their non-Jewish neighbors, and to provide them with the enthusiasm and the consecration which will make them, despite misfortune or misunderstanding, loyal to the Jewish community.

Techniques Vary

The various Hillel units are of course not uniform in the techniques that they utilize to accomplish these purposes. They fit into the tradition of the college and adapt themselves fully to the patterns of campus life. Hillel is therefore one thing at endowed Cornell University and Smith College, quite another thing at tax-supported Illinois, Michigan, and California, still another thing at quiet, well-nigh marooned Pennsylvania State College, and a totally

different thing at huge, bustling, metropolitan Brooklyn College. Yet everywhere the task is similar—to guide the mind and the spirit of the Jewish student through the complex contemporary intellectual and moral challenges and to anchor them safely in the best in the American and the Jewish tradition.

Frankel and Baldwin

The names of two men, one a noble Christian, the other a consecrated young rabbi, are bound up with the early history of Hillel. Dr. Edward Chauncey Baldwin was professor of Biblical Literature at the University of Illinois from 1905 until his death in 1940. Though a loyal member of the Pilgrim Foundation, he was deeply concerned because his Jewish students seemed to know so little about the Bible which their own people had created. For years he pleaded with rabbinical and lay leaders in Illinois to be less concerned with the problems of anti-Semitism and discrimination, and to turn to the ultimately more serious problem of the weakening in the loyalty of a whole generation of young people who were moving out of Jewish life in a terrifying hemorrhage.

In 1921 a young student from the Hebrew Union College began to visit the Champaign-Urbana community, his bi-weekly congregational assignment. Here he saw at first hand the aimlessness and the lack of leadership of the growing student body. He heard the pleas of Dr. Baldwin and of a number of far-

sighted Jewish townspeople who were groping for some technique to bring the students closer to Jewish life. Upon his ordination as rabbi, in 1923, young Frankel determined to accept the little student community as his rabbinical charge even though there was no assurance of financial support. He was encouraged by Isaac Kuhn, Champaign's leading citizen, whose interest in the Jewish students antedated even the arrival of Dr. Baldwin on the campus faculty.

B'nai B'rith Steps in

The first year of the new Hillel Foundation was a harried one; the funds for salary, administration, rent, and maintenance had to be won by convincing individuals that here was a practical and useful service. Dr. Louis Mann of Sinai Temple in Chicago was of greatest help here in persuading some of his friends, notably Julius Rosenwald, that the Foundation was an experiment which might well solve a growing Jewish problem. After a year of pioneering at Illinois with a totally new student technique, Rabbi Frankel succeeded in convincing B'nai B'rith that in its widening program of service to the Jewish community the sponsorship of the Foundations had a natural place. From then on, with finances on a comparatively secure and responsible basis, the expansion of Hillel was assured.

Those who launched the Foundation program at Illinois realized the enormous importance of linking it with a name that would symbolize

the best traditions in Jewish life. They at once concluded that no name would carry greater significance than that of Hillel, the gentle sage of the first century B.C.E., who was one of the outstanding scholars and teachers in Jewish history. His patience and modesty, his devotion to Jewish tradition, above all his passionate love of Jewish learning, marked him indisputably as the ideal symbol of the Jewish spirit. The name of Hillel is now part of the American university tradition, and on more than three score campuses, in association with the names of Wesley and Newman, it helps to integrate the spiritual values of the historic religions with the life of the university.

Does Not Segregate

When a Hillel unit is projected there is sometimes criticism from students who do not fully understand the Hillel program that it may segregate the Jewish student by drawing him away from general university activity. If a Foundation were a separatist agency all of the good that it accomplished in other directions would be vitiated. But, of course, a Foundation neither separates nor segregates. It is not meant as a substitute for university life or for extra-curricular activity. It is planned as a *supplement*. It operates on the principle that the patterns of Jewish life are an important ingredient in the composite of western civilization and that the university is enriched by supple-

menting the resources of the campus by adding the best in the Jewish tradition. Far from separating the Jew from the rest of the student body, the Foundation adds to his dignity on the campus. For it becomes the authorized spokesman for the Jewish tradition and is better able to interpret it than individual students who have neither the background nor the maturity.

The proof of the soundness of the Hillel technique comes from the fact that wherever Foundations have been established there has been added respect for Jewish life and more adequate understanding of Jewish traditions. On many campuses, before the advent of Hillel, Jewish fraternities and sororities were not part of the inter-fraternity council or of the Pan-Hellenic leagues. Hillel has usually arranged for the admission of the Jewish groups into the general university organizations. It has helped to clear the problems of observant students who have wished to maintain their religious traditions while away from home. It has placed in proper perspective the statements of unrepresentative Jewish students who, if there were no authoritative spokesman on the campus, might well be regarded as an authentic Jewish voice.

Tributes from Presidents

But perhaps the clearest proof of the compatibility of the Hillel technique with the American university tradition comes in the tributes from the outstanding university

presidents and administrative officers. For a Hillel unit is never established on a campus until the university administration has been informed of the Hillel program and has been given an opportunity to offer its reaction. In every instance there has been hearty endorsement, and very warm commendations have come in from every campus where Hillel functions. The statements from more than sixty university presidents, provosts, and deans comprise a significant symposium, representing the voice of higher education on the effectiveness and the value of the Foundations.

Directors Are Rabbis

The Hillel directors and counselors are in almost all instances rabbis and they are chosen from among all Jewish denominational groups. Thirty-one Hillel units are under the supervision of men who have been ordained by the Hebrew Union College, 15 by the Jewish Theological Seminary, 15 by the Jewish Institute of Religion, and the others are either well-qualified laymen whose specialization has been in the field of Semitics or else they have been ordained in European seminaries.

Those who undertake Hillel service understand that they are not to be missionaries for their particular religious point of view. In their private lives they may be orthodox, conservative, or liberal. But, as Hillel representatives, they are stationed on the campus to stimulate an interest in every wholesome expression of

Jewish life and they are expected to cooperate with every student group. The Hillel men are a splendidly equipped young group, yet eager in their desire to grow. Since they are stationed on a university campus, many of them continue as research students to contribute to Jewish scholarship. Some have written histories and anthologies, others have contributed articles to journals of opinion in English and in Hebrew. Their influence, therefore, as authors, essayists, critics, and poets, reaches far beyond the campus limits.

The main justification for the large investment in Hillel units comes from its diverse and well-integrated cultural and religious program. There are regular services on every Hillel campus. Most directors have worked out patterns which preserve the basic traditions but which are adapted to be acceptable to most groups. Student participation, group singing, aesthetic symbolism, and a host of other supplementary features are added to enrich the service. Holidays are celebrated so as to bring the festival spirit to the campus.

Religious Observances

Every Foundation sponsors a Seder, with artistic exposition of the symbolism for those students who are unable to return to their homes. Special meals are usually served all through the week in the Foundation premises for students who wish to maintain the strict Passover diet. In several instances refugee couples have been employed to take charge of

meals. Purim usually brings carnivals with the Purim motivation worked into the entertainment. Student committees have been thrilled with the opportunity to express artistic originality in the erection of Hillel Succahs.

Every Hillel sponsors classes and discussion groups on Jewish history and literature, ethics, contemporary Jewish problems, book reviews of Jewish interest, social institutions, the Bible, Jewish philosophy, and a host of related subjects. On nearly every Hillel campus there are classes in Hebrew, both elementary and advanced. Often there are little nuclei of students who have been reared in Palestine or who have received a superb background in their home communities. They continue their interest in the Hebrew language and literature by organizing Hebrew speaking groups. At Illinois and Wisconsin there are special classes in Talmud which meet regularly in the director's home.

Influencing Students

Registration in classes and discussion groups depends largely upon the size of the student body, the attractiveness of the courses, and upon the ability of the director to win over students who are busy with university assignments and a variety of extra-curricular activities. To supplement the Foundation cultural program the director often visits the organized houses for "bull sessions" there. Usually he takes dinner in the house and then retires to the living room or the chapter room for an informal dis-

cussion on subjects related to Jewish life. In a sense this is a method of bringing Hillel right into the students' quarters.

Lecture Forums

Most of the Foundations also sponsor lecture courses and forums. These bring to the campus outstanding personalities who discuss both Jewish and general themes. Often a nationally known speaker of unusual eloquence makes an enduring impression upon students who are brought to see values in their heritage which they had never appreciated. On many campuses the Hillel Open Forum is an important civic contribution since large numbers of non-Jews subscribe to the course. Through this vehicle Hillel cooperates in stimulating the cultural life of the campus.

The most gratifying feature of the Hillel cultural program is the opportunity, on several campuses, to offer courses in religious education for university credit. At Illinois, for example, three courses are offered each semester which are accepted for undergraduate credit by the university. Since nearly 500 students register in these courses each year, the Illinois Hillel sponsors the largest program of religious education in the United States!

At the University of Iowa there is a School of Religion which is an integral part of the University. The Hillel director is the Jewish representative in this college and carries the rank of Associate Professor of Religion. All of his courses are part

of the University curriculum and are listed in the catalogue. At the University of Alabama there is yet another arrangement. The Hillel director offers his courses in the Foundation, but they are part of the University curriculum and they, too, are listed in the catalogue. At Northwestern University the Hillel director offers a course in Hebrew literature in the Department of Modern Languages. This is an official university course; here the director is actually a guest professor. At Pennsylvania State College the director offers a series of six or eight lectures each year as part of the courses in sociology; it is his task to present Jewish social values against the canvas of general values in the western world.

Leadership Courses

Several Hillel units have introduced highly specialized honors courses for unusually gifted young people who are apparently destined for leadership. The director chooses a small group of students for intimate personal association. He guides their reading in the Jewish field and they report back to him at regular intervals in personal conferences. This is an adaptation of the famous Cambridge and Oxford tutorial system. It cannot be employed on any mass scale. But as the training is applied to specially chosen young people of superior intelligence and personality it is likely to have an enduring effect upon them and upon their communities. The honors course corrals for Jewish interest the best brains among the Jewish students. It salvages a

good part of their energy for Jewish life. Too many, unguided, give themselves to every cause, except that of their own people. The personal association enables the director to open his own intellectual and spiritual resources to the student and usually evokes from the student the best of his own talents. Most of the students ultimately go into careers in the law, or engineering, or commerce or chemistry, but the precious hours of personal association with the director make them very valuable Jewish laymen.

Social service activities have, in the past years, included cooperation in welfare drives, loans to needy students, programs conducted by the students for institutionalized unfortunates, Braille, the Hillel wardrobe, etc. It is of course undesirable to over-emphasize such social service projects of a Hillel unit. It is not meant to be a settlement house. Nevertheless the training such projects offer to students who come mainly from fairly secure homes is invaluable in deepening and broadening their social vision.

Refugee Program

Since 1938, the Hillel student refugee service has become the outstanding social welfare project. Each year now, about 75 foreign students are placed on campuses through the country and are given the opportunity to rehabilitate themselves. The invitation is not extended to those who are merely in need. For there are many needy American students who can profit from a fellowship.

The invitation goes to specially selected foreign students who have recently arrived and who desperately require psychological re-adjustment. A year or two on a university campus, living together with wholesome young Americans, is a kind of spiritual catharsis. In this program the fraternities and sororities have been very helpful. They have usually offered room and board for a well-recommended foreign student. The Hillel unit has then made itself responsible for the tuition and such minor living expenses as laundry, clothing, books, medical service, etc. Of course, fraternity and sorority youngsters often receive as much as they give, as a result of this experience, for they are brought into contact with choice young people from Germany, Austria, Czechoslovakia, Poland, Palestine, and many other lands. They share quarters with them and are thrown into constant close association with them. The impact is decidedly beneficial, as it matures the outlook of the youngsters who serve as hosts.

Inter-Faith Relations

Not the least beneficial result of sending a Jewish representative to a college campus is the opportunity that it creates for developing better interfaith relations. The director or counselor becomes a kind of ambassador who does more than merely protect the interests of the Jewish students. By constant contact with faculty people, by addresses that he delivers under university auspices and at service clubs, and above all,

by the interfaith projects in which he cooperates, he is able to bring a much clearer perception of Jewish values to the non-Jewish constituency. On most campuses there is an inter-faith student council with representatives of each of the religious denominations, and also a Religious Workers Association where the directors meet to confer on problems of mutual interest. In many instances the Hillel director has served as president of the Religious Workers Association and the Hillel student leader has served in the highest offices of the Inter-Faith Council.

Good-Will Program

Perhaps the most extensive development of good-will program has taken place at Brooklyn College. There, a permanent Inter-Faith Arbitration Council has been organized to discuss in friendly fashion possible points of friction. It is much more useful to filter such problems through an arbitration board than to air resentments in public and to give them unfortunate publicity. At Brooklyn College the Foundation has the advantage of lovely physical facilities. The Catholic and Protestant groups, who are drawn mainly from underprivileged homes, do not have any facilities of their own. Consequently the Hillel Foundation has offered the use of its quarters to the other denominational groups and the invitation has been gratefully accepted. At Brooklyn College, therefore, the Hillel Foundation is the religious center for all denominational

groups, and Catholics and Protestants have their meetings and their gatherings under the friendly auspices of Hillel!

Inter-Faith Fellowships

Several inter-faith memorial fellowships have been established by the National Hillel Foundation Commission to pay tribute to outstanding Christian leaders. At the University of Illinois, there is now a special Edward Chauncey Baldwin Memorial Award. It is a fellowship of \$300 which is assigned annually to a student at the end of his junior year who, in the judgment of a faculty committee, has done most to improve inter-faith relations on the campus. At the University of Alabama, there has now been established a Grover Cleveland Hall Memorial Fellowship. This, too, is a \$300 award which is granted to an Alabama student at the end of his junior year, who has been adjudged the best citizen on his campus. The award memorializes Grover Cleveland Hall, the crusading editor of the *Montgomery Advertiser* who did most to smash the Ku Klux Klan in Alabama and whose famous editorial, "The Egregious Gentile Called to Account," received national acclaim. He won the Pulitzer Prize for his journalistic war upon bigotry and intolerance. The award is presented at the University Commencement exercises. The most recent good-will fellowship has been established at Ohio State University, in memory of young Arnold Schiff, a brilliant leader in the Hillel Foundation, who

met his death in a tragic accident in 1940. The fellowship is for \$100 and is awarded according to rules which follow closely the Baldwin Memorial Award.

Apart from paying tribute to noble individuals whose lives have been prophetic, the awards send forth each year into their communities gifted young people who become islands of beneficent influence in interfaith relations. As the years pass the winners of the Hillel Fellowships will be serving scores of communities as influential ambassadors.

Personal Service

The efficacy of a Hillel unit is usually measured publicly by its organized activities. Yet the quiet personal influence of the director or counselor may be fully as substantial. The Hillel representative is the friend of the Jewish students. Many of them come to him with the problems that are usual during the transition period of college days. His personal case file is filled with human interest material, for the problems that he handles run the gamut from adolescent love affairs to the deep religious perplexities of young people in a world of turmoil. The director must be rabbi, social worker, parent, and vocational counselor. Hillel, in this respect, is truly "the home away from home."

In the summer of 1940, an experimental rally was held at the Ansh Emet Temple in Chicago for young people who plan to leave their home in order to attend college in the fall. They and their parents were invited

to the rally which was addressed by the national Hillel director and other staff members. The rally was planned to enable the young people to become better acquainted with the problems which must be faced by Jewish students. The subjects which were discussed included housing, employment, the curriculum, fraternity and sorority affiliation, budgets, extracurricular activities, inter-faith relations, anti-Semitism, and participation in military service. Several hours were set apart for questions and the response of the audience indicated the enormous value of such seminars. Hence, similar pre-college clinics are now a regular feature of Hillel service in many metropolitan centers throughout the country. The rallies are not only of inestimable help to prospective students, but they also serve to avoid the difficulties during the first few weeks of school which vex college relationships.

Career Guidance

Most college students can profit from guidance in the choice of a career and in methods of preparing for it most effectively. But Jewish students have special hazards since they belong to a minority group and economic discrimination complicates vastly the problem of choice and the technique of preparation. Hillel directors and counselors therefore are properly concerned with the entire problem of vocational guidance. B'nai B'rith has established a special department of vocational service which, through its research and publicity facilities, prepares material that

is quite valuable. The Hillel units cooperate fully with the B'nai B'rith Vocational Service Bureau and they are the prime transmission agency in bringing the vocational research to the attention of the students.

Sentinel of Democracy

Every Hillel director, in addition to his other tasks, must also be a kind of sentinel, stationed in a strategic center, commissioned to guard the integrity of Jewish life. In these sensitive times, even universities have been infected by the unscrupulous propagandist. The source of infection may be a member of the faculty who has Nazi sympathies. It may be a Fascist-minded community magnate. It may be a Communist-dominated student group. It may be a lecturer brought, often through the unwitting naivete of a program chairman, to address a service club or a university forum. The Hillel representative watches carefully to prevent propagandists from breaking through. Where misrepresentation or misinformation has been spread, he makes sure that there is a reply, either through his own effort or through an invitation to some personality of unimpeachable integrity who is well respected and who can present the facts.

It is important to remember that in European lands, anti-Semites never failed to utilize the universities. These became hotbeds of fanatical race hatred and nationalist terrorism, often stimulated by the professors themselves. Hungary, Roumania, Germany, Austria, Poland, and other

central and eastern European countries lost their universities to the crackpot extremists and when the sanctuaries were polluted the penetration of anti-Semitism and Fascism into the fabric of national life was infinitely easier. The lesson must not be lost here. There is no more important service rendered to Jewish life and, in the larger sense, to American democracy, than through the vigilance of Hillel representatives on the American campus.

Hillel's Products

It is too early to judge the effectiveness of the newer Hillel units in relation to the graduates who have returned to their communities. For, inevitably, several years must pass before the young people win economic security and can participate actively in Jewish community life. But the older Hillel units have been able to make their appraisals. In the middle-west the main Jewish institutions—temples, synagogues, B'nai B'rith lodges, women's auxiliaries, Hadassah groups, brotherhoods, sisterhoods, Jewish philanthropic institutions, and community centers—have now been thoroughly permeated by the Hillel spirit. For they have among their active members and, in many instances, among their leadership, the products of the Hillel Foundations. Illinois has the oldest Hillel unit, and a whole generation has grown up in the Illinois area which has been vitally influenced by the Foundation. There is scarcely a Jewish institution within the radius that is served by the Foundation

which has not been able to draw upon Hillel products. As the years pass, and thousands of graduates go from their Hillel experience into their home communities, this influence will broaden and deepen. In this way a generation of intelligent Jewish laymen is prepared to meet the heavy responsibilities which fall upon the new world center of Jewish life.

Meantime, there has been an interesting and significant effect of the Hillel program upon non-Jewish students. Several hundred Christians are registered each year in the courses which are offered by Hillel Foundations. As these young people go back to their communities after having been under the influence of a Hillel director, they are really ambassadors of good will and understanding. Many of them invariably join the faculty of the Christian Sunday Schools in their home community. There need be little concern as to how they will present to their young charges the story of the Crucifixion, or the appraisal of the Pharisees, or any point of view about Jews and Judaism.

New World Center

The United States has now become the new world center of Jewish life. Virtually every European settlement has been destroyed or is under fire. Meantime, immigration from European countries has been reduced to a thin dribble. In the past such immigration served as a reservoir for Jewish leadership. No matter

how fast assimilation took place in America, it was always possible to revitalize Jewish institutions by drawing from the rich European reservoir. Ever since 1924, when the Johnson immigration bill was passed, the flow from abroad has been virtually cut off. Jewish institutional life must now depend upon its own resources; its leadership must be native. A well-developed program of Jewish education, a luxury in the past, has now become a prime necessity for Jewish survival.

The Future

This fact must never be forgotten by those who think of social service exclusively in terms of charitable institutions, orphanages, hospitals, and old folks homes. Such institutions must be supported. But unless proper leadership is developed today to understand the need for Jewish philanthropies there will be no leadership tomorrow to give continuity and sustained support to all Jewish institutions. We are now in the decisive hour. If we do not approach the problem of youth education with statesmanship, American Jewish life will become pariah. But if we are far-visioned, if we have the sensitiveness to appraise properly the basic value of such programs as Hillel sponsors, American Jewry will not

lack the disciplined and informed leadership which it must produce to inherit a confident future.

Since Pearl Harbor

Since Pearl Harbor, it has, of course, been found desirable to cut away those aspects of the Hillel program which could not fit into the mood of the war effort. Large social functions, dances, and affairs of similar nature, entirely justifiable to develop compatibility, have been reorganized to fit into the more serious mood of contemporary American life.

But the main features of the Hillel program remain intact. Indeed, personal counseling has become more important than ever before, for the young people of college age are in the first military reservoir and they have been very grateful for the mature and disciplined guidance which they have received from the Hillel director.

A number of new features have been added to the Hillel program. On those campuses where military camps are close by, there have been frequent affairs sponsored for the soldiers, not only to keep up their morale but to give them healthy, wholesome companionship such as they miss, of course, when they have been uprooted from their communities.

ABRAM L. SACHAR

YOUTH

Aleph Zadik Aleph of B'nai B'rith

LEPH Zadik Aleph, the B'nai B'rith youth organization, is today recognized as the most active Jewish youth agency in America in the promotion of victory by virtue of its widely acclaimed civilian defense and war-service program. Those members who are old enough to fight have set the example for other American youth by enlisting by the hundreds. Among the first war casualties were three AZA boys: Sherman Levine of Chicago, who died at Pearl Harbor on December 7; Darrell Iskitch, who was killed fighting with MacArthur in the defense of the Philippines on December 8; and Sergeant Pilot Herb Wolfe of Ottawa, who met a hero's death at Sidi Barani, Libya. Another member, Martin Hanish of Halifax, Nova Scotia, has recently been reported as lost on a bombing raid over Germany. Other members of the organization, most of whom are too young to enter combatant forces, have done such outstanding work on the home front that local, state and national officials have been lavish in their praise of the example of devotion and sacrifice set by B'nai B'rith youth.

Patriotic Service

Patriotic service has been a cardinal point in the program of Aleph Zadik Aleph from the very beginning. The leaders of the organization have

worked to train a generation of young people imbued with the fighting faith in American democracy and convinced of the worthwhileness of making sacrifices to defend that democracy. For years, the AZA Boy Scout program and the implementation of inter-faith work through the nationwide Youth and Democracy Rallies have served to give the AZA the background of action for democracy, which naturally resulted in the AZA becoming one of the first youth organizations in America to gear its program into service for national defense and, later, service in the actual war effort.

Roosevelt Message

As early as June, 1940, the AZA received a message from President Roosevelt, in which he called on members of the AZA to "prepare themselves thoroughly for the duties which presently will be theirs as citizens of a free nation." In response to this call, which preceded by only a few weeks the national registration for Selective Service, the AZA pledged itself to "give full assistance to and cooperate wholeheartedly with all agencies of the government engaged in preparing our defenses against the insidious influences which threaten the existence of our democratic institutions." Simultaneously, the AZA created a special committee author-

ized to offer the services of the AZA membership to the Government in connection with whatever youth service program for national defense might be developed.

At the same time, the AZA waived dues for those of its members who volunteered for the armed services. To date, 10 per cent of the eligible AZA members have volunteered. A brochure on *Military Training for Jobs*, published by the B'nai B'rith Vocational Service Bureau, was distributed to every individual member of the AZA, so that each might be familiarized with the Selective Service program and with job-training facilities of the armed services. Today, in defense centers throughout America, AZA members are at work in the arsenals and factories of democracy.

Youth Conference

In the closing months of 1941, when war seemed imminent, the AZA devoted itself to two efforts: first, attempting to get national youth organizations to cooperate on national defense; and secondly, collecting information as to what youth could do under actual war conditions. With regard to the first project, a nation-wide conference of youth leaders was subsequently convened in Washington under the auspices of the OCD, with the president and the executive director of the AZA participating. Following this, they were appointed as members of the national advisory committee of the Youth Division of the OCD.

During the summer of 1941, at its

national convention in Texas, AZA members adopted the following five-point program:

Five-Point Program

(1) Give all assistance requested or suggested by the Office of Civilian Defense and other like federal, state and local agencies; (2) Volunteer for service with the Red Cross, the United Service Organizations, and other similar efforts providing for the recreational and welfare needs of the men in uniform; (3) Buy defense bonds within the limit of resources available and to encourage the purchase of defense bonds and stamps by AZA members and others; (4) Train for life-saving, first aid, and correlated activities; (5) Broaden the scope of the annual AZA Youth and Democracy Rallies to impress more effectively upon young people the importance and meaning of democratic institutions.

Following this national convention, the AZA realized the need for a manual that would digest and consolidate data on youth and national defense. While youth was doing plenty, there was still plenty for youth to do. Since no government agency had collated such material, in September, 1941, the AZA published, under the editorship of Bernard Postal, a 44-page printed manual crowded with the latest information. Official government approval was secured for all significant material. This publication was widely and warmly received.

In September, 1941, a check in the amount of \$2,500 was presented to Norman Davis, president of the

American Red Cross. This represented funds contributed in nickels, dimes, and quarters by members of the AZA throughout the country. These funds are now being used to take care of 32 children under the age of five in a special war nursery in England.

Salvage Campaign

The national aluminum collection afforded the AZA membership an opportunity for national service. Typical of work accomplished by AZA boys was the result of the campaign in Passaic, N. J. When the community campaign slowed down, the local AZA chapter was granted permission by the mayor to take over the campaign. With one sound truck, plus a lot of energy, they were able to exceed the goal previously set for the community. In Woonsocket, Rhode Island, the AZA was bracketed with the Knights of Columbus, Rotary, and the Y.M.C.A. as the most active unit in aluminum collection. In the Salvage for Victory campaign, AZA members have accepted the slogan of "Get in the Scrap" and have been responsible for collecting hundreds of tons of waste material. AZA members are particularly active in the license plate campaign. In the Victory Book Campaign, AZA teams have been responsible for the collection of tons of magazines and books which have been turned over to camp officials.

When war was declared, the AZA was prepared to move forward without delay. National headquarters immediately inaugurated a series of offi-

cial war-service communiques which are distributed regularly to the chairman of each local war-service committee and the chairman of the advisory board of each chapter. These keep the war-service chairmen informed as to what they can do and what other AZA chapters in other parts of the country are successfully doing. Special pages of the official organ, *The Shofar*, were set aside for war-service activity and war-service suggestions were made a regular part of the *AZA Monthly Guide*.

Within ten days after Pearl Harbor, national AZA headquarters sent to all chapters a "Pledge of Cooperation" in which they were invited to commit themselves to one or all of the following 12 points:

War Service Pledge

- (1) 100 per cent enrollment in civilian defense;
- (2) Cooperation with OCD;
- (3) Assistance to USO;
- (4) Conduct of a local defense resources survey;
- (5) Sponsorship of a Youth and Democracy Rally;
- (6) Purchase of war bonds and stamps;
- (7) Training for defense;
- (8) Contributions to Red Cross toward the national B'nai B'rith pledge;
- (9) Volunteer rides for men in uniform;
- (10) Strengthening of leadership;
- (11) Strengthening of membership;
- (12) Maintenance of an active service committee.

Within 72 hours after the war was mailed out of Washington headquarters, almost 100 AZA chapters had returned their pledges to headquarters and, almost without exception, have committed themselves

the complete twelve-point program. A few days later, following the pledge of cooperation, AZA headquarters undertook a nation-wide defense resources survey, in cooperation with the chairmen of AZA advisory boards in over 250 communities. The purpose of this survey was to determine the ability of AZA members and chapters to serve the nation as well as to make an inventory of the full manpower and resources of the organization.

Resources Survey

The survey revealed that as of January, 1942, 812 AZA boys had served as blood donors and 6,745 others were willing to give blood for war purposes. One of the most revealing aspects of the survey was the magnificent job accomplished in the promotion of the sale of war bonds and stamps. As of January 1, 1942, AZA chapters had purchased \$29,-851.50 worth of bonds and stamps, or an average of \$60.74 per group. Chapters pledged to purchase during 1942 an additional \$44,568 in bonds and stamps. Up to January 1, \$51,-917 worth of bonds and stamps had been sold, and the chapters pledged to sell an additional \$83,932 worth of bonds and stamps to others during 1942.

The survey indicated that 992 AZA members, or 9 per cent of the entire membership, were taking the Red Cross first-aid training course; that 1,155, or 10 per cent of the membership, had completed the course, and 7,173 boys, or 62 per cent, indicated willingness to take the course as soon

as facilities were available; 950 AZA members had already obtained the Boy Scout first aid merit badge. With respect to AZA members aiding in transportation, 6,080 boys are licensed to drive a car, 1,093 are licensed to drive a truck, and 3,468 own bicycles which are available for messenger service. As to volunteer clerical assistance for war service, 788 boys were reported available for shorthand, 385 as typists, and 2,660 as mimeograph operators.

By January, 1942, 5,557 boys had volunteered their services to the local Office of Civilian Defense, and 5,605 more had indicated their willingness to serve when called upon. The resources survey indicated further that there is a variety of ways in which AZA members are ready to serve in various protective work: 1,045 boys are available for auxiliary police service, 1,045 as auxiliary firemen, 1,092 as sector air-raid wardens, 1,805 as airplane spotters, and 2,613 as messengers.

Rides for Soldiers

The AZA has developed a number of special war-service projects. One of these is the promotion of rides for men in uniform through a special wind-shield sticker. Recently, in cooperation with the home salvage section of the War Production Board, AZA headquarters produced a special blueprint for a home baler for scrap materials. The latest project is in the form of a "victory bag" which provides for regular weekly collections of old rubber, old metal, and old rags for which special containers have

been made available by national headquarters. These containers will be regularly by a local AZA salvage corps.

The attainment of this position of preeminence in the Jewish youth field, and the efficiency with which thousands of members and hundreds of groups have responded to an overnight call to duty are the result of almost twenty years of AZA experience in the field of character building and citizenship training.

AZA's Origin

In the early 1920's there was a Jewish boys' club called the AZA that met in the Omaha Jewish Community Center. The club's leader was Sam Beber, an active Ben B'rith, who felt the need for a national organization to imbue adolescent Jewish boys with a deep-rooted Jewish consciousness and to train them for Jewish leadership and American citizenship. Coming from a community far from the mainstream of Jewish life, Beber was able to sense the need for this sort of direction to Jewish boys who had little or no contact with Jewish activity.

Out of this idea grew what is now Aleph Zadik Aleph, the B'nai B'rith youth organization, the largest nationally organized Jewish boys' movement in the country. The first chapter of Aleph Zadik Aleph, or AZA, as it is popularly known, was organized in Omaha on May 3, 1924. On that day, Beber, Dr. Saul B. Arenson, Prof. Nathan Bernstein, I. F. Goodman and the late Harry Lapidus met at the latter's home and formally

founded the AZA. This first meeting adopted a constitution and by-laws and constituted the following charter members and officers of the Supreme Advisory Council (SAC), the ruling body of AZA: Sam Beber, grand president; Nathan Mnookin, grand vice-president; Dr. Saul B. Arenson, grand second vice-president; I. F. Goodman, grand secretary; Prof. Nathan Bernstein, grand treasurer; and Harry Lapidus and Harry Trustin.

From the very outset the founders realized that the AZA required the sponsorship of some well-established and influential national agency. As leaders of B'nai B'rith in Omaha, they felt that B'nai B'rith was the logical choice to sponsor AZA. When they suggested to Omaha Lodge that it sponsor the Omaha Chapter, the response was immediate and unanimous. Thus encouraged, the SAC decided to form additional chapters and to convene a convention. Charter number two was issued to Kansas City Chapter on May 10. By the end of May, chapters had been organized in Lincoln, Neb., and Des Moines, Iowa.

District 6 Acts

In that same month, representatives of AZA came before the 50th annual convention of District Grand Lodge No. 6 at Sioux City, Iowa, and secured the unanimous endorsement of the convention. The convention committee's report on junior auxiliaries recommended that "District Grand Lodge No. 6 officially recognize and sponsor this movement."

known as the AZA, a junior order for future B'nai B'rith material and members; that this District Grand Lodge memorialize and petition the Constitution Grand Lodge and the Executive Committee of the Order to officially recognize and sponsor this movement."

Acting on this authority, the delegates from District 6 to the 12th quinquennial convention of the Supreme Lodge in 1925 presented the case for the AZA to the supreme body of B'nai B'rith. So impressed was the Supreme Lodge that it changed the organic law of B'nai B'rith to vest in the Executive Committee the power to create junior auxiliaries and to prescribe rules and regulations for their government and to promulgate rituals for their use.

National Recognition

Thus empowered, the Executive Committee, meeting after the convention, adopted a resolution declaring that "the Executive Committee recognizes the AZA as the junior auxiliary of the Order, with the understanding that it be known as the AZA of B'nai B'rith." This same resolution provided for the appointment of a commission to prepare a ritual, constitution and by-laws to be submitted to the Executive Committee. As chairman of this commission, Alfred M. Cohen, then president of B'nai B'rith, named Sam Beber. The commission met in Omaha in February, 1926, and the AZA was formally launched on its career as B'nai B'rith's youth organization. Within a year Districts 1, 2, 3, 4, 5 and 7

formally endorsed the AZA as the official junior order.

Meanwhile, AZA had held its first convention in Omaha in July, 1924, and elected Charles Shane of Des Moines as the first Grand Aleph Godol (national president). His successors, in chronological order, were: Philip M. Klutznick, Kansas City Chapter (1925-26); Jacob Finkelstein, Lincoln Chapter (1926-27); Max Kroloff, Sioux City Chapter (1927-28); Abe Shaw, Nordaunian Chapter, Kansas City, Kans. (1928-29); Joseph Karesh, Minneapolis Chapter (1929-30); Aaron Tollin, Chester, Pa., Chapter (1930-31); I. Adriel Fried, Yerba Buena Chapter, San Francisco (1931-32); Hyman Goodbiner, Mother Chapter, Omaha (1932-33); Harold Miller, Hollywood Chapter (1933-34); Irving Hill, Lincoln Chapter (1934-35); Harry Rothman, St. Louis Chapter (1935-36); Lowell Adelson, Oakland Chapter (1936-37); Stanley Rabinowitz, Des Moines Chapter (1937-38); Jack Spitzer, Hollywood Chapter (1938-39); Joseph Borenstein, Deborah Chapter, Chicago (1939-40); Irving Kaler, Gate City Chapter, Atlanta (1940-41); and William V. Suckle, Oak Lane Chapter, Philadelphia (1941-42).

Presidents Make Good

Seven of these national presidents, it is worth noting, have already made their mark in B'nai B'rith. Klutznick, who became president of District Grand Lodge 6 in 1940, is the first AZA alumnus to head a B'nai B'rith Grand Lodge. Kroloff is assistant

to Richard Gutstadt, executive director of the Anti-Defamation League. Spitzer is B'nai B'rith field secretary of District 7. Adelson is the AZA director of District 3. Karesh has been president of San Francisco Lodge. Tollin is a leader of B'nai B'rith in District 3. Shaw, now a prominent rabbi, is vice-president of Menorah Lodge, Baltimore.

13,000 Alumni

Over 13,000 boys are now alumni of the AZA. According to a recent survey, of this number 45.6 per cent have joined B'nai B'rith and 26 per cent have already held office in a B'nai B'rith lodge. Seven per cent have served either as a president or secretary of a B'nai B'rith lodge. Max Baer, former assistant executive secretary of AZA, heads the B'nai B'rith Vocational Service Bureau, and three other AZA alumni head B'nai B'rith Hillel Foundations. A lodge in Philadelphia is made up entirely of AZA alumni, and in several instances the entire set of officers of a B'nai B'rith lodge have been AZA graduates.

The early history of AZA is bound up with the names of Beber, Klutznick and the late Boris D. Bogen. Beber, the founder, served as head of the Supreme Advisory Council until 1941. Klutznick was the first executive secretary of AZA, a post he held from 1927 to 1933, during which years AZA laid the basis for its present status. In 1941, Klutznick succeeded Beber as president of the SAC. Bogen, who was secretary of B'nai B'rith, was the author of the five-fold pro-

gram of cultural, community service, religious, athletic and social activities that comprise the basic program of the fraternity. Klutznick was succeeded as executive director by Julius Bisno, a member of Memphis Chapter, in 1933.

Membership in AZA is open to any Jewish boy between the ages of 15 and 21. Since the war, 14-year-old boys are acceptable as pledgees. By 1942 the original handful of units in the Middle West had grown to 475 chapters located in 250 communities in the United States and Canada with a total membership in excess of 12,000. Every type of boy is represented in AZA, which draws from the most varied social and religious groups.

Small Town Youth

Bearing in mind Sam Beber's dream of a national organization that would reach Jewish boys in the smaller communities, AZA, after fifteen years, was able to say that more than half its chapters were in communities having less than 2,500 Jews and nearly one-fourth the chapters in communities with less than 1,000 Jews. Today AZA is still reaching out after the unaffiliated boy who lives far from the centers of Jewish life.

Like its parent, the B'nai B'rith AZA's program has been dynamic. What is now AZA is the result of a steady process of evolutionary growth and change that kept pace with the needs of adolescent Jewish youth in America.

The first element in the program

is community service. By means of a day-to-day communal service activity known as the learning-through-doing process, AZA chapters in every corner of the land are contributing their mite to the welfare of their own communities. Social welfare projects initiated or sponsored by AZA include making communal censuses, rehabilitating Jewish institutions, organizing and participating in fund-raising drives, cheering up patients in hospitals, entertaining orphans, and collecting food baskets for the poor and old clothes for the needy, providing teachers for Sunday schools and leaders for community center clubs, sponsorships of religious classes, furnishing libraries and game rooms to communal agencies, marking Jewish soldiers' graves and maintenance of summer camps for underprivileged children.

Leadership Training

These chapter activities are designed to enable AZA boys to be of service and to guide them and train them for future roles as leaders in their communities. Underlying the social welfare program is the philosophy that boys who learn the techniques and operation of the Jewish community today by studying as direct participants rather than as aloof or academic observers will be better able to take their rightful places in that community as intelligent adults.

Although the AZA program is executed locally, through the chapters, nationally, too, AZA has not lost sight of social welfare activities. In 1940

it became the first Jewish youth agency in America to undertake a campaign to provide the American Red Cross with an ambulance for war relief purposes. It has also contributed to the refugee aid program of the Red Cross and the United Jewish Appeal. In the more specifically Jewish field, AZA is cooperating with the B'nai B'rith Vocational Service Bureau, on whose national administrative committee the executive director of AZA serves, to bring to the AZA membership all available information on career selection and to guide them constantly on vocational problems. AZA members have contributed in excess of \$10,000 toward a scholarship loan fund which, in recent years, has enabled more than 100 members to continue with their higher education. In addition, scholarships have been provided for the National Farm School and the Haifa Nautical School.

Following the outbreak of the war, the Supreme Advisory Council adopted a resolution commending the far-reaching war service effort of the AZA chapters and called upon them to make this community service for victory the major activity of the chapter program. To that end, every chapter was instructed to gear itself so that a superlative effort should be made to cooperate in the carrying out of this important service.

Religious Program

Equally important in the AZA ideology is the program of religious activity. In recent months, this activity has been incorporated into the

general war service program of the AZA and is being implemented through the sponsorship of special religious services for men in uniform in cooperation with the Jewish Welfare Board. On the occasion of Jewish festivals, entertainment has been held for the soldiers and, on Passover, special seders were sponsored for men in uniform.

Religious Consciousness

Stressing neither reform, orthodoxy nor conservatism, AZA's primary concern is in developing a religious consciousness in Jewish youth by teaching the esthetic values in Jewish religious traditions. This is achieved through an integrated year-round religious activity which includes attendance at religious services, sponsorship of junior congregations, observance of all religious holidays by chapter programs and an annual contest in sermon-writing. Capping the religious phase of AZA's activity is the annual AZA Sabbath, the largest nationally organized program of religious services for youth. Annually one Sabbath is set aside when in hundreds of communities AZA boys take complete charge of the religious services, serving as rabbi, cantor and choir. At the services AZA members deliver original sermons on a subject dealing with Jewish youth and the synagogue. All sermons are entered in the national contest, the judges of which are the outstanding rabbis in the country.

The most distinguished Jewish religious leaders of America have acclaimed AZA Sabbath as a valuable

service to American Judaism. The inspiration of AZA's religious program has led a number of AZA alumni to enter the rabbinate. Among the AZA graduates holding prominent pulpits are Rabbi Abraham Shaw of Baltimore; Rabbi Joseph Narot of Atlantic City; Rabbi Theodore Gordon, Hillel Foundation director at the University of California; Rabbi Samuel Silver, Hillel Foundation director at the University of Maryland; Rabbi Jacob Rothschild of Pittsburgh; and Rabbi Philip Berger of Toronto. Another half dozen products of AZA are now studying at various rabbinical seminaries.

Paramount in the AZA program are those activities that seek to open to its membership the rich treasures of Jewish cultural background. Through *The AZA Monthly Guide*, a cultural program on Jewish themes issued to every chapter by the national office, AZA integrates the cultural resources of the Jewish past to the life of the contemporary Jews, stressing the pageant of Jewish history and literature. Supplementing this publication is a fortnightly, *The Shofar*, now the oldest Jewish youth publication in continuous existence; *The AZA Leader*, which serves as a medium for the exchange of ideas between AZA adult leaders; and a variety of manuals containing useful cultural data.

National Contests

Supplementing the regular meetings are the national AZA contests in book reviewing, debating, oratory and Hebrew letter writing. Books on

Jewish themes are made available to the membership through the only Jewish mail circulating library. An appreciation of the importance of Jewish reconstruction in Palestine is encouraged by participation in the work of the Jewish National Fund and Youth Aliyah. By sponsoring the Lapidus Memorial Forest as a national project, AZA became the only non-Zionist Jewish youth group with its own forest in Palestine. In 1938 and 1939 AZA made Youth Aliyah its principal fund-raising undertaking, raising over \$3,600 to help rehabilitate refugee children in Palestine. AZA also offers a scholarship to the Haifa Nautical School in Palestine.

Americanism

As important as its Jewish cultural activities are those dedicated to fostering education for Americanism. For many years the February cultural program of AZA has been dedicated to patriotism. Annually the AZA sponsors a series of rallies key-noting youth and democracy. Such rallies are held in more than 300 cities in cooperation with Catholic, Protestant and non-sectarian youth groups, with representatives of organizations having 3,000,000 members joining as participants and co-sponsors. Newspaper editorials in scores of cities have hailed these rallies as a valuable influence in shaping the beliefs and actions of young America at a time when the thinking of youth is cause for serious concern. Through its national committee on Scouting, AZA is an active participant

in the work of the Boy Scouts. Scores of chapters sponsor Scout troops and many AZA alumni serve as Scout leaders. The annual report of the Boy Scouts of America to Congress has repeatedly paid tribute to AZA's Scouting activities.

From the very outset, AZA has encouraged wholesome participation in sports. Today the AZA "physical fitness for Victory" program is the largest nationally directed Jewish recreational project in the country. Annually more than 10,000 boys participate in hundreds of summer and winter local, sectional, regional and district tournaments in basketball, tennis, track and field, and soft ball in competition for national honors. The fact that Nat Holman, the great basketball coach and sportsman, accepted the post of national director of AZA's athletic program is the finest tribute to this phase of AZA activity. Paralleling the AZA athletic program is a well-rounded social activity providing a variety of healthful social functions under wholesome environments.

Administration

AZA is governed by a Supreme Advisory Council which consists of one representative of each B'nai B'rith District Grand Lodge, the president and secretary of B'nai B'rith, two junior members chosen from the ranks of AZA and the Grand Aleph Godol or president, who is elected by the AZA membership at an annual convention. The SAC is represented by some 35 B'nai B'rith leaders who serve as national regional deputies,

supervising the work of AZA in the regions into which the seven B'nai B'rith Districts have been divided.

AZA is administered, under the direction of the SAC, from its national headquarters, housed together with the Supreme Lodge of B'nai B'rith in Washington, D. C. An executive director, educational director and two administrative assistants constitute the executive national staff. Working under them are seven District directors, and city directors in New York, Chicago, Los Angeles, Cleveland, Detroit, St. Louis, Philadelphia, Boston, San Francisco, Milwaukee, Newark, Pittsburgh, Baltimore and Montreal.

National Awards

The AZA membership at large convenes in regional and District conventions and once a year meets in a national convention. In 1942, the AZA decided to do away with its customary national convention, and in lieu thereof a nationwide war service conference was called in Chicago. Held simultaneously with the annual meeting of the Supreme Advisory Council, the AZA convention is marked by the finals of the national debating and oratory contests as well as athletic tournaments; lengthy sessions devoted to determining the boys' attitude on organizational policies; the election of officers; and the presentation of awards in recognition of outstanding achievement by individual members and chapters. These awards, which are decided upon by the SAC, the policy-making body of AZA, pay tribute to the best all-

round chapter; to the chapter doing the most to cooperate with B'nai B'rith; to the chapter enrolling the largest number of B'nai B'rith members from among alumni and brothers and fathers of members; to the chapter doing the most outstanding Boy Scout work; to the most representative AZA boy; to the member contributing the finest piece of communal service; to the member doing most to further the Hebrew language and religious work; and to the winners of the book-reviewing, sermon-writing, Hebrew-letter writing, debating, oratory and athletic contests. This year trophies have been added for the individual and the chapter contributing the greatest war service toward the achievement of victory. The two highest AZA awards are the Legion of Honor, given to adult leaders for outstanding service, and the Shield of David, for similar service by active members. Five, ten and fifteen years service certificates are awarded to B'nai B'rith advisors of AZA chapters.

AZA Credo

The significance and far-reaching program of the Aleph Zadik Aleph is summed up in the preamble to its Constitution, which reads as follows:

"The Aleph Zadik Aleph of the B'nai B'rith shall have for its purpose the enrollment of all desirable Jewish young men in a fraternal organization having for its program the mental, moral and physical development of its members; the strengthening of their Jewish affiliations; the

abatement of the pernicious influences of bigotry and race prejudice and the stimulation of interest in humanitarian, educational and philanthropic endeavors."

Today AZA, as the largest Jewish boys' organization in the United States, is a recognized training ground for future Jewish leadership. It is significant that the letters AZA stand for the cardinal principles of B'nai B'rith itself. The A represents "Achdus" or harmony; the Z is for "Zedakah" or benevolence; and the second A stands for "Ahavath" or brotherly love.

What the AZA has been trying to do for American Jewish youth is best summed up in the AZA creed, which reads as follows:

PATRIOTISM:—loyalty to my homeland, to its laws, to its principles, to its ethics. To die for it if need be, but primarily to live for it.

JUDAISM:—always to observe the tenets of my faith; ever to do justice, love mercy, and walk humbly with the Lord my God.

FILIAL LOVE:—ever to honor and love my parents. To be considerate of my elders and to respect age.

CHARITY:—to give of myself and my substance for all worthy causes; to be kind and generous to all in need, regardless of race or creed.

CONDUCT:—never too bold, never too forward, ever humble, ever observing the principles of gentlemen.

PURITY:—to keep my soul pure, my mind active and my body healthy.

FRATERNITY:—a spirit of sociability, of cooperation and of friendship toward all AZA's that shall make of us one great fellowship; a love of and a loyalty to AZA and its ideals.

With that creed as its philosophy, AZA has for a whole generation been making its contribution to American life under the banner of B'nai B'rith by stimulating loyalty to the best in American and Jewish traditions.

JULIUS BISNO



★ The activities of the women of B'nai B'rith are an example which many other organizations had better study because you have done an extraordinary amount of work. I only wish that every organization would put forth as much energy and enthusiasm, for we would have remarkable results.—*Mrs. Franklin D. Roosevelt.*

GUIDANCE

B'nai B'rith Vocational Service Bureau

YOUNGEST of all B'nai B'rith agencies is the Vocational Service Bureau, which was established in 1938 to conduct a broad program of group vocational guidance for American Jewish youth. Its creation can be traced to B'nai B'rith's historic facility for adapting itself to changing needs in Jewish life and to the flexibility of a program which has enabled B'nai B'rith to meet these needs intelligently.

B'nai B'rith Pioneered

As a matter of fact, B'nai B'rith was a pioneer in vocational education. In 1851 it established the Hebrew Agricultural Society to help re-train immigrants for farming. Vocational training was introduced by B'nai B'rith at the Cleveland Orphan Home in the 1890's. Early in this century, manual training schools were opened by B'nai B'rith in New Orleans and Philadelphia. The Hebrew Technical Institute in New York City and the National Farm School both enjoyed B'nai B'rith support for many years. In 1905 there was established the B'nai B'rith Free Employment Bureau in Chicago to help provide jobs for immigrants. The Jewish Vocational Service and Employment Center of Chicago, the outstanding agency of its kind in the country, is an outgrowth of that B'nai B'rith bureau.

Though not directly concerned with guidance, a summary of B'nai B'rith's fight against job discrimination is pertinent to this historical resume of the Order's efforts in behalf of Jewish occupational adjustment. For many years, the B'nai B'rith Anti-Defamation League, through its branch offices and key-men throughout the country, has been investigating and ameliorating anti-democratic employment practices. In 1932 B'nai B'rith organized the Chicago Committee on Unjust Discrimination. This agency was re-named the Bureau on Jewish Employment Problems in 1937, when the Chicago B'nai B'rith Council was joined in the sponsorship by the Chicago branches of the American Jewish Committee and the American Jewish Congress.

Parley on Job Bias

In the fall of 1941, B'nai B'rith recognized that the national emergency required the full utilization of the nation's manpower and that certain new developments, such as government intercession in behalf of so-called minority groups and war-inspired national unity, offered an unprecedented opportunity to open the doors of employment to larger numbers of Jews and other segments of the population. Accordingly, B'nai B'rith sponsored in Washington a national conference on discrimination.

in defense industries. After meeting with the government officials concerned with the problem, the delegates, representing Jewish vocational service and anti-discrimination agencies throughout the country, voted that the battle against job bias be coordinated by a central agency, the Jewish Occupational Council. As a result of B'nai B'rith's initiative, all Jewish groups active in the field are making a concerted attack on employment discrimination.

Occupational Surveys

In 1933, B'nai B'rith's A.Z.A. created an American-Jewish Economic Commission, which made a survey of Jewish occupational trends in 48 small and medium sized communities. Two years later the B'nai B'rith Hillel Research Bureau came into being, devoting most of its efforts to occupational research. A census of Jewish students in almost 1,400 American colleges and universities revealed that the largest proportion of Jewish college youth were preparing themselves for such professions as law, dentistry, pharmacy, commerce, and medicine. This and other statistical evidence yielded by the Hillel and A.Z.A. surveys pointed to the need for aiding Jewish young men and women in broadening their vocational horizons and in choosing careers within the range of their abilities, interests and opportunities.

The B'nai B'rith Vocational Service Bureau, as has been indicated, was organized in 1938, superseding the vocational services of A.Z.A. and Hillel. Its group guidance program

does not include personal counseling nor job placement, except insofar as the Bureau stimulates communities as a whole in these directions. It does not combat job discrimination, that function remaining within the province of the work of the B'nai B'rith Anti-Defamation League.

The principal activity of the Bureau has been the preparation, publication and distribution of occupational literature. More than a hundred thousand pamphlets, presenting realistic pictures of opportunities in various vocations, have been put into the hands of young Jewish people, their parents and vocational counselors. Pamphlets offering specific occupational information include *Professional Opportunities for Jewish Youth*, *Chart Supplement to Professional Opportunities for Jewish Youth*, *Careers in the Skilled Trades*, *Vocational Quiz*, *Uncle Sam's Fighting Forces* and *Jobs in Business*. In addition, the Bureau has issued a 435-page volume of information on America's 100 major occupational fields. With the aid of district and local committees these volumes have been placed in almost 300 Jewish institutions frequented by young people.

"The Career News"

Other pamphlets published by B'nai B'rith for the purpose of aiding Jewish youth in career planning are *How to Plan Your Life-Work*, *The "Which?" Book*, *A Guide to the Vocational Relationship of School Subjects*, *Your Job—How to Find It—How to Hold It*, and *Job Letters*.

The Career News is the title of a new publication issued by the Vocational Service Bureau. Having a circulation of 20,000, this bi-monthly periodical brings to young Jewish people up-to-date facts on the armed forces, war industries, training facilities, and new employment opportunities for women.

Special materials have been prepared for vocational counselors and vocational service committees. These include *The B'nai B'rith Vocational Service Program*, *A Vocational Service Program for B'nai B'rith Women's Auxiliaries*, *Vocational Notes*, *The Right Career*, *Planning Tomorrow's Job Today*. The Bureau will soon issue a comprehensive manual on group vocational guidance, to be known as *Vocational Guidance Through Groups*.

District Counselors

Although these publications are serving as the basis for vocational guidance activity among Jewish youth throughout the country, they must be supplemented by professionally directed guidance programs in the field. Accordingly, the most significant development in the work of the B'nai B'rith Vocational Service Bureau in recent months has been the establishment of group vocational counselorships in New York, Philadelphia and Chicago, for Districts 1, 3 and 6. These programs are giving Jewish groups an opportunity to come face to face with trained and competent vocational counselors, who are able to assist them with their career problems.

The first of these district programs was organized in District 6. Nine neighborhood *vocational planning groups* (formerly known as *clinics*), each meeting for four sessions, form the hub of activity in Chicago. These sessions deal with the possibilities and limitations of vocational guidance, the occupational structure of the nation and of the locality, the effect of the war on the labor market, the analysis of the individual, methods of job-hunting and similar topics. All discussion relates to the project which is assigned to each registrant—to make an occupational analysis of a field of work in which he is particularly interested. He must be able to answer some 90 questions concerning the occupation and another 40 questions concerning himself. He must then combine his knowledge of the occupation with the knowledge of himself. This occupational analysis is converted into a contest, prizes being given at the end of the season to those who have prepared the best analysis.

Extension of Program

This program, in the same or in modified form, has been extended to Detroit, Milwaukee, St. Paul, Minneapolis, Duluth, Omaha, Waukegan, Sioux City, Des Moines, Peoria, E. St. Louis and some of the smaller localities in District 6. Special programs have been arranged for Hillel, A.Z.A. and B'nai B'rith Girls' groups. The District Counselor has also conducted sessions in connection with B'nai B'rith council meetings. All in all, more than 1,500 young Jew

people are being reached in the district during the current year.

The District 1 program has at the outset been largely confined to New York City, wherein almost half of the Jewish youth of America are seeking proper occupational adjustment. The District Counselor serves primarily as a consultant to the hundreds of Jewish groups in the metropolitan area in addition to conducting demonstration projects of his own. The program, which is sponsored in conjunction with the Federation Employment Service of New York, offers guidance to the large number of A.Z.A. and Hillel people in the locality. The counselor also serves Jewish community centers, Y's, settlement houses, synagogues, temples and other Jewish youth and parental groups.

The District 3 program, which has only recently been established, mainly serves the Philadelphia area at the outset. Techniques that have proved successful in Chicago are being employed. All types of Jewish organizations are being assisted with their guidance ventures.

Motion Picture

The B'nai B'rith Vocational Service Bureau has acquired a number of prints of a sound motion picture, *I Want a Job*, dealing with proper and improper techniques of applying for work. It includes a supplement pertaining to special vocational problems of Jewish youth. Vocational conferences have been conducted nationally, regionally and locally. B'nai B'rith district vocational service committees

have been sponsoring institutes on Jewish Vocational Service in several places. Career conferences for Jewish youth and their parents are being held under the auspices of B'nai B'rith lodges in a number of communities. Many groups have been assisted in securing speakers qualified to lecture on vocational subjects. Jewish organizations are being advised regarding problems in the planning of group guidance projects.

War-Time Role

The B'nai B'rith vocational service program required no re-tooling after the attack on Pearl Harbor. In war, as in peace, its primary stock in trade is occupational information. Just as many textile plants are simply using their equipment for the fabrication of army uniforms instead of civilian clothes, the B'nai B'rith Vocational Service Bureau is utilizing its regular machinery for the dissemination of information on war jobs. It cannot be gainsaid, however, that the importance of vocational service has been immeasurably enhanced by America's entry into the War. If we could, by some ingenious device, begin life anew on some other planet, the uselessness of most of the occupational orientation we have received in the past would be no more striking than it is in this day of total war. For what we are experiencing today is no mere economic *change*; it is an economic upheaval—more drastic in its intensity, and certainly in its suddenness, than the Industrial Revolution.

The function of the B'nai B'rith vo-

cational service program, then, is to give young Jewish people factual and interpretive information about the dynamic world of work in which they have suddenly found themselves to be living. Some 10,000,000 young men may ultimately be mustered into the armed forces of the nation. Military life comprehends almost as many occupational specialties as civilian life. Young men of pre-induction age are getting the facts about these jobs so that they may prepare themselves in advance and serve more effectively when they are called to the colors. A prodigious army of some 25,000,000 may before long be making ships, planes, guns, tanks and other products of American war industries.

New Job Opportunities

Tens of thousands of Jewish youth are relying upon the B'nai B'rith vocational service program for light on these new employment opportunities and on the enormously expanded training facilities now available to

them. Many thousands of casualties of civilian industries crippled or snuffed out by material shortages or war priorities are receiving counsel in re-assessing their abilities and interests in relation to present occupational needs. Numerous women, many of whom have had little or no previous occupational orientation nor work experience nor immediately marketable skills, are being assisted in integrating themselves into America's growing army of workers. The nation's new "open door policy" to workers of so-called minority groups is giving Jewish youth an unparalleled opportunity of entering the mechanical trades and of getting a foothold in the heavy industries. B'nai B'rith is helping thousands in making these occupational adjustments. In so doing, it renders a constructive service to the nation in the period of its greatest need and promotes the happiness and welfare of the Jewish worker.

MAX F. BAER



★ Permit me to extend my hearty good wishes to B'nai B'rith and to wish it all success in its work in strengthening the ties between man and man and contributing to the uplift and betterment of humanity. It has been a great educational and enlightening factor in our American life.—Theodore Roosevelt.

AMERICANISM

How B'nai B'rith Fortifies Democracy

INSPIRED by the vision of American democracy, a handful of young newcomers to these shores met together on an October day in 1843 and made a covenant in the land in which they had found a sanctuary from the tyrannies of the Old World. The pact sealed by those founding fathers of B'nai B'rith has been faithfully kept by their heirs who, in the words of President Franklin D. Roosevelt, have "for almost a century . . . effectively served the well-being of . . . the nation" with a program of Americanism that "fortifies the effort to keep America safe for democracy."

Integrated Program

One of the aims then enunciated was to unite Israelites in the work of "inculcating the purest principles of patriotism." To carry out this primary objective B'nai B'rith developed an integrated five-fold program dedicated in the larger sense to the furtherance of Americanism through activities and agencies engaging in education, promotion of patriotism, character-building, good neighborliness and civic welfare.

Thus, B'nai B'rith pioneered in developing cultural and social programs designed to orientate newcomers into the American scene. Its early reading rooms, community centers and

clubhouses gave immigrants an opportunity to become familiar with American traditions and mores in a friendly environment. By 1881, when the first great wave of immigration set in from Eastern Europe, B'nai B'rith was already so much a part of American life that it was able to lead the way in opening evening schools for the teaching of American history and the principles of democracy in order to facilitate and encourage the naturalization of immigrants. In many communities, notably Chicago, Memphis, Cleveland and San Francisco, these B'nai B'rith classes became the nuclei for the Americanization work of the public schools.

Citizenship Work

The establishment of a permanent Americanism department stimulated the appointment and functioning of local B'nai B'rith citizenship committees, the publication and wide distribution of Americanization manuals and literature and the further expansion of B'nai B'rith citizenship classes. Between 1910 and 1925 these committees organized circuit-riding groups that toured areas where the foreign-born predominated to preach Americanism and urge naturalization. As recently as 1934 Indianapolis B'nai B'rith organized an emergency Americanization class when the public

night schools shut down for lack of funds. With the coming of the refugees from Nazi-dominated Europe, B'nai B'rith again intensified its citizenship activities, utilizing its lodges and women's auxiliaries as Americanization centers. New classes were opened and cooperation extended to other agencies engaged in similar work.

Alien Registration

After the passage of the Alien Registration Act of 1940 B'nai B'rith was one of the organizations called into conference by the Department of Justice in its effort to develop mutual plans of cooperation for carrying out the purposes of the Act without working a hardship on loyal non-citizens because of the subversive actions of a few. B'nai B'rith's part in this program was the appointment of legal aid committees in more than 350 communities where the B'nai B'rith membership rendered important help in alien registration. Now B'nai B'rith is collaborating closely with the new nationwide citizenship education program of the Department of Justice's Immigration and Naturalization Bureau.

B'nai B'rith also plays an important part in the Americanization process through participation in local councils for immigrant education and Americanism. The Portland (Oregon) Americanization Council, whose annual rally in honor of all newly naturalized citizens in Oregon is a statewide event held in the capital, is

headed by a former chairman of the Americanism committee of B'nai B'rith's Western District. Civic exercises designed to give recognition to first voters, native-born and naturalized, also enjoy the cooperation of B'nai B'rith, whose lodges and women's auxiliaries take an active part in the annual community observances of "I Am an American Day." Through the network of local and regional Americanism committees, B'nai B'rith helped stimulate public interest in such government-sponsored Americanism radio programs as "Let Freedom Ring," "What Price America?", "Immigrants All, Americans All," "Gallant American Women" and "The Free Company Presents."

Education for Democracy

From these facets of B'nai B'rith's Americanism program grew a close cooperation with the public schools in furthering education for democracy. Essay contests on Americanism themes are sponsored by B'nai B'rith lodges among high school students in many communities with the full approval of the school authorities. Special awards are frequently given for outstanding student achievement in Americanism. Paralleling a new school course of instruction on "What the War Means to Us" formulated by the U. S. Office of Education, the B'nai B'rith Americanism Commission in the spring of 1942 launched a nationwide essay contest among high school students on the same subject,

with tens of thousands of dollars in war savings bonds awarded by the local sponsoring lodges. Stimulation of adolescent youth of all races, creeds and colors to creative thinking on this important question motivated this project.

Americanism Movies

Through its Americanism committee in Southern California, B'nai B'rith made a major contribution to educational techniques when it initiated an experimental project in teaching junior and senior high school students American history by supplementing classroom instruction with motion picture shorts depicting the events covered by the curriculum. Under the leadership of Edward S. Schwartz of Los Angeles, 10 of these films, together with projection equipment, were made available by B'nai B'rith to Los Angeles high schools. The films proved so helpful in revitalizing student interest in the American way that the school authorities urged B'nai B'rith to expand the program to all schools. Subsequently, Teaching Film Custodians, a subsidiary of the Rockefeller Foundation, reduced the films to 16 mm. in order to make them available to all schools. When this happened B'nai B'rith groups in many parts of the country arranged to rent sets of the films for a three-year period and presented them to school boards. In this way sets of these films have now been made available to school authorities by B'nai B'rith in Los Angeles, Cleveland, Denver, Buffalo, St.

Joseph, Mo., Allentown, Pa., Reno and Phoenix, Ariz.

B'nai B'rith has also worked closely with the schools in Americanism endeavors, by presenting flags and distributing copies of patriotic literature and songs such as "Speak Up for America" and "God Bless America" and color reprints of the Bill of Rights and the Declaration of Independence. In Westchester County, N. Y., B'nai B'rith helped initiate an experimental school program in documentary playwriting, calculated to make young people more aware of the contributions made to American life by the various racial and religious groups.

Weekly radio programs, luncheon clubs and open forums, the far-reaching Fireside Discussion groups that utilize a wealth of pamphlet and book material contrasting American traditions and ideals with the foreign political isms of the right and the left, the constant use of B'nai B'rith facilities and resources by patriotic, civic and war veterans organizations and *The National Jewish Monthly*, whose editorial platform is dedicated to the expansion of American ideals of democracy and to emphasizing the keynote that good citizens make good Americans, are other avenues through which B'nai B'rith brings oral and written messages on Americanism to a wide variety of audiences.

Foe of Alien Isms

Through all of these channels of public communication and through the pronouncements of its authorized spokesmen, B'nai B'rith has been

consistently and unequivocally articulate in opposition to all un-American activities and propaganda, be they Communist, Nazi or Fascist in origin or direction. Long on record as the uncompromising foe of all movements inimical to American institutions, B'nai B'rith has repeatedly declared that "Communism, Fascism and Nazism are the mortal enemies of democracy." Bitterly hostile to all alien isms and to hyphenated Americanism, B'nai B'rith, in the words of its president, Henry Monksky, "is committed to unrelenting efforts to preserve democratic traditions and to protect our nation from the impact of philosophies incompatible with the American concept of a race of free men."

Just as this position was taken by B'nai B'rith when many still felt that foreign isms and un-American propaganda were no threat to America, so B'nai B'rith fostered the spirit of positive Americanism through the year round promotion of patriotic programs and meetings and participation in the observance of national holidays and celebrations, when in too many quarters expressions of Americanism were regarded as chauvinism.

Religious Liberty Statue

As early as 1876, during the centennial of American independence, B'nai B'rith presented to the people of the United States the Statue to Religious Liberty, which stands in Fairmount Park, Philadelphia. B'nai B'rith was also an active participant in the Columbian Celebration of 1893

marking the 400th anniversary of the discovery of America and the Hudson-Fulton Celebration of 1909. Special B'nai B'rith programs were arranged on a national and local scale during the sesquicentennial of American Independence, the George Washington bi-centennial, the sesquicentennial of the Constitution, the tercentenary of Roger Williams and the centennial of Secretary of State John Hay. The latter celebration was initiated by B'nai B'rith, which presented a bust of the great statesman to the city of Cleveland.

Bill of Rights

In observance of the 150th anniversary of the Bill of Rights in December 1941, B'nai B'rith staged a huge freedom rally in Philadelphia at which Federal Security Administrator Paul V. McNutt spoke to a visible audience of 3,000 and a coast to coast radio audience of millions. Referring to B'nai B'rith's Statue to Religious Liberty, which was re-dedicated on that occasion, Governor McNutt said "it is peculiarly appropriate that B'nai B'rith rededicate its magnificent gift to the people of America at a time when the nation is re-consecrating itself to the principles which gave it birth." The great Philadelphia rally, arranged and sponsored by the B'nai B'rith Americanism Commission, coincided with more than 200 similar B'nai B'rith meetings throughout the country. In Chicago B'nai B'rith took a leading part in the dedication of the George Washington - Robert Morris - Elihu Salomon Monument, while in Fl

B'nai B'rith was one of the sponsors of a memorial to Judah P. Benjamin, erected by the Daughters of the Confederacy.

Holiday Programs

The recurring patriotic holidays, such as Lincoln's and Washington's Birthdays, Memorial Day, Flag Day, Independence Day, Constitution Day and Armistice Day, are always widely observed by B'nai B'rith as part of the regular program of its lodges and auxiliaries. A special ritual for Flag Day—a holiday inspired by the late Ben B'rith, Benjamin Altheimer—and a brief history of the flag are included in B'nai B'rith's ritual book. In this ritual it is affirmed that "Benevolence, Brotherly Love and Harmony . . . are the great principles of our Order, and are exemplified in all our services. With them are taught love of our common country and loyalty to her institutions. To be a Ben B'rith in our beloved land is to be an American citizen and a patriot. It is in this sense that we come to this festival of the flag."

In many communities B'nai B'rith joins with other civic and patriotic organizations to sponsor holiday celebrations of a city-wide character through Americanism seminars, interfaith meetings, community round tables, parades, flag dedications and war service rallies. Specific suggestions for patriotic holiday programs are made available to the lodges and auxiliaries through a series of illustrated manuals and brochures published by the Americanism Commission. Some of the Districts have also

issued holiday and Americanism program material. This year the Americanism Commission published a new comprehensive B'nai B'rith Americanism manual.

In addition to educational and patriotic activities, the B'nai B'rith Americanism program, in its broadest sense, has long placed special emphasis on character-building movements for young people. Recognizing that youth is not only the repository of American civilization, but also the element most susceptible to influences that would imperil that rich endowment, the B'nai B'rith youth-serving agencies have developed programs stressing character-building, good citizenship and patriotism.

Aleph Zadik Aleph, B'nai B'rith's youth organization, has an intensive program of education for Americanism. Thousands of boys between 14 and 21 in every corner of the country are reached through essay and oratorical contests on patriotic themes, monthly programs featuring various aspects of American history, and a free mail circulating library containing many volumes devoted to democracy and American life. Similar activities are engaged in by the B'nai B'rith Girls.

Mobilizing Youth

One of the first youth groups to take a vigorous stand against alienisms, AZA has cooperated with the Federal Bureau of Investigation in promoting support of law enforcement campaigns among young people and has engaged in campaigns against

obscene literature. Youth leaders have called AZA "a positive force in American life" and "one of the organizations that is succeeding in counteracting the forces that seek to destroy the moral fibre of our youth." AZA's best known contributions to Americanism are its annual youth and democracy rallies which are held in cooperation with Protestant, Catholic and non-sectarian youth groups having a combined membership of 3,000,000. Leaders of public opinion have hailed these rallies as a major influence in shaping the beliefs and actions of young America and in mobilizing youth for national service.

Tomorrow's Citizens

The open forums and lectures sponsored by the B'nai B'rith Hillel Foundations at 65 leading colleges and universities bring to the campuses eminent speakers who call attention to the dangers of Communism, Fascism and Nazism and help build up the strength of the American way among college students, by imbuing them with renewed faith in the future of democracy. Through social service projects, religious inspiration and training for communal leadership, Hillel helps mold the character of tomorrow's citizens.

B'nai B'rith's Vocational Service Bureau contributes to the furtherance of Americanism by seeking to prevent the perplexities and dissatisfaction of youth from growing into the kind of restlessness that makes young people amenable to the siren call of demagogic preachments. Aware that failure to make adequate

provision for the social and economic needs of young people is harmful to the well-being of the nation, the Vocational Service Bureau's program is designed to assist youth to make occupational adjustments in these critical times and to prepare for intelligent career choices in a world in flux.

Boy Scout Program

Cooperation with the Boy Scouts of America and the American Legion's Boys' and Girls' State programs is still another manifestation of B'nai B'rith Americanism activity through character-building. For more than a decade AZA has had a national committee on Scouting which has repeatedly won the praise of the Boy Scouts as the most active Jewish group in Scouting because of its unusual record of sponsoring troops, providing meeting places and leaders, obtaining equipment and furthering the Scout educational program. Since 1940 Scouting has been an integral part of the program of all B'nai B'rith lodges through the national B'nai B'rith Scouting Committee. More than 75 Scout troops are sponsored by B'nai B'rith groups. Many lodges and auxiliaries send young people from their communities to the citizenship training camps held by the American Legion as Boys' States and Girls' States.

These activities are closely linked with the efforts of B'nai B'rith to further inter-creedal amity and understanding as a bulwark of Americanism. One of the founders of the organized inter-faith movement, B'nai B'rith has been a close col-

laborator of the National Conference of Christians and Jews. In the last decade B'nai B'rith has bent every effort toward promoting the widespread observance of Brotherhood Week and the development of community good neighbor programs and inter-faith projects.

Some of the inter-faith community projects in which B'nai B'rith engages in all parts of the country are Union Thanksgiving Day services, cooperation with inter-racial fellowship movements; sponsorship of fellowship of faith committees; contributions to inter-faith agencies and institutions maintained by Protestant and Catholic groups; memorial meetings for distinguished Christian leaders; joint meetings with non-Jewish organizations; essay contests on religious liberty; neighborhood good will parties for children; awards for outstanding

community service; leadership in community welfare and civic undertakings; erection of monuments to notable Americans; and pilgrimages to liberty shrines.

All of these manifold activities are but an expression of B'nai B'rith's Americanism creed, "Next unto the duties which we owe to Him to whom we bow in reverence are the duties which we, as citizens of a free land, owe to that government wherein our rights are established and our liberties made secure." This solemn pledge, taken by every Ben B'rith at the time of his acceptance in the Order, has inspired and motivated our fraternity in creating programs of education, youth welfare and community service which have helped build an enlightened citizenry, without which democracy fails.

SIDNEY G. KUSWORM



* I have great respect for B'nai B'rith because of the good which it has done, the conservative attitude which it has occupied, the harmonizing effect it has had upon otherwise discordant elements and the general world fraternity which it has promoted. It is a body of representative American citizens that deserve the approval and encouragement of all their fellow-citizens.—*William Howard Taft.*

WOMEN

The Distaff Side of B'nai B'rith

BNAI B'RITH was not quite 47 years old when a delegate from New York City startled the 1890 convention by proposing an amendment to the constitution that would have admitted women to membership. This amendment would have re-defined the terms "brother" and "brethren," wherever they appeared in B'nai B'rith's organic law, "to mean females as well as males." Some B'nai B'rith stalwarts thought well of this idea, among them Simon Wolf, one of the giants in American Israel, who was then vice-president of B'nai B'rith.

First Step

Sympathetic as he was, Wolf knew it was too advanced to win approval, and so he moved as a substitute that "the matter of the admission of women as members of the Order shall be submitted to the lodges of the several Districts, and when two-thirds of the lodges shall have voted in favor thereof, then the Executive Committee is to declare it part of the constitution and a law of the Order."

When Wolf's motion was adopted there was no national organization of Jewish women in the United States. The United Order of True Sisters, founded in 1846, described itself as non-sectarian, and the National Council of Jewish Woman was not to be founded until 1893. Thus the lead-

ers of B'nai B'rith had a unique opportunity to create the first national body of Jewish women in America. But since they could not foresee what a distaff side to B'nai B'rith would mean in terms of increased resources, service and womanpower, the lodges defeated the referendum, 141 to 38.

Auxiliaries Permitted

The question came up again in 1895 when a delegate from Richmond, Va., suggested the repeal of the law requiring compulsory lodge meetings for social purposes and urged that the social aspects of B'nai B'rith's program be "effected by the organization of ladies' lodges." This time the convention acted without taking a poll of the lodges and recommended that the District Grand Lodges "be empowered to establish auxiliary lodges for women under such regulations as may be approved by the Executive Committee." This Magna Carta of B'nai B'rith women was followed by a circular letter in which the Executive Committee advised the Districts that it was permissible to create women's auxiliaries.

The text of this letter, dated October 1, 1895, reads as follows: "The auxiliary lodges for women may be established by each District under such regulations as they may adopt, subject to the approval of the Executive Committee, and shall be known by

the title of Daughters of Judah. After a number of lodges have been instituted, their representatives will be invited to meet in a general convention in order to secure some uniformity of laws and ritual."

Acting on this authority, the first B'nai B'rith auxiliary of which there is an official record was established in San Francisco on August 8, 1897, when the Past Presidents Association of District 4 called together the wives and daughters of a number of B'nai B'rith leaders and created Ruth Lodge No. 1, Daughters of Judah. A prime mover in the organization of Ruth Lodge was Mrs. Herman Gutstadt, wife of Herman Gutstadt, who was president of District 4 from 1897 to 1898, and mother of Richard E. Gutstadt, national director of the Anti-Defamation League. Associated with her as founders were Mrs. Baruch Cohen, Mrs. S. Myers and Miss Bertha Cohen.

Early Services

In his presidential report in 1898, Herman Gutstadt proudly recorded that his first official act had been the installation of the officers of Ruth Lodge. He pointed out that "this new adjunct to our Order" has "proven itself worthy and deserving of our earnest consideration." Particularly significant in the light of the contemporary activities of the auxiliaries was the fact that Gutstadt singled out Ruth Lodge's aid in raising funds for the newly organized Red Cross. In the upheaval that followed the San Francisco earthquake of 1906, Ruth Lodge vanished.

Meanwhile, a number of other auxiliaries had been organized. In his presidential report to the 1900 convention, Julius Bien said that several women's lodges "are now in existence," but he neglected to identify them. But he did say that they had been of "material assistance in the benevolent and social work of the Order without their having been assigned a status within the same, or a method of organization provided for them." How helpful they must have been is indicated by Bien's recommendation that "the field of their activity should be marked out, and their position in the Order and mode of government clearly defined."

The convention ignored his words as it did those of his successor, Adolf Kraus, who took up the cudgels for the women in 1905, by recommending that "the women of Israel should be placed in a more favorable position in the Order, either by making them full members or instituting lodges on the plan of the Eastern Star."

First Permanent Group

Despite these rebuffs, the women persisted, and in 1908 a group in San Francisco laid the basis for the women's auxiliaries as we know them today by organizing Columbia Auxiliary No. 1. Still extant as part of San Francisco Auxiliary No. 1, as the result of a merger with two other auxiliaries in 1930, Columbia Auxiliary is the oldest existing B'nai B'rith women's auxiliary in the world. Sadie Meyer Cohn, its first president, was still a member in 1942.

After 1909 the auxiliaries began a

slow but steady growth. Organization of Queen Esther Auxiliary at Madison, Wis., was reported to the Supreme Lodge in 1910, but the official charter book in Washington has no record of this unit. A second auxiliary was chartered in San Francisco in 1910 with Mrs. Lenore Underwood as one of the charter members. District 3 became the second District to sponsor auxiliaries when it chartered Ezekiel Auxiliary in Newark, N. J., in 1910. This was followed by other units in Spokane in 1912, Seattle in 1915 and Springfield, Mass., in 1919. By that year there were 17 auxiliaries.

In 1925 this number had grown to 59. The first auxiliary in District 2 was established at Bellaire, Ohio, in 1921, and the first in District 6 in Chicago—the David Fish Auxiliary, organized in 1923 and now consolidated with Adolf Kraus Auxiliary. Twenty years after Columbia Auxiliary No. 1 was founded the B'nai B'rith women numbered 6,000, organized in 83 units. By 1942 they had become the second largest Jewish women's organization in the country, boasting a membership of more than 50,000 in over 350 senior units and B'nai B'rith Girls groups.

Women's Grand Lodges

Having established themselves as a permanent institution and having demonstrated their ability to be of service to B'nai B'rith and to Jewry as a whole, the auxiliaries took the next step in their growth and began creating women's grand lodges. District 4 gave birth to the first of these

in 1922. This was followed by women's grand lodges in District 6 (1933), District 2 (1934), District 3 (1935), District 1 (1937) and District 5 (1940). District 7, where the first auxiliaries were formed at the end of 1941, still has no grand lodge.

Meanwhile, the auxiliaries began demanding recognition on the part of the Supreme Lodge, which had taken no action on the status of the women since 1895. In response to the presidential recommendation of Alfred M. Cohen, that "the time has come for official recognition of the women's auxiliaries and of finding for them a proper place in the framework of the Order" and his insistence for recognition of "our obligation by constitutional provisions that will acknowledge them officially," the 1935 convention adopted a constitutional amendment providing that "women's auxiliary lodges may be established by the respective District Grand Lodges."

National Recognition

An even more far-reaching step was taken at the 1938 convention. After hearing a report of "the remarkable growth and progress of the women's auxiliary lodges" and of the "magnificent work which has been accomplished" by them, the convention agreed to give the auxiliaries representation in the Supreme Lodge itself by empowering each Women's Grand Lodge to send one delegate to the Supreme Lodge convention with the privilege of voice but without the right to vote.

Two years later the Supreme Lodge

supplemented this decision by an action which was destined to give the women's auxiliaries national status. In his presidential report to the 1940 meeting of the Executive Committee, Henry Monsky pointed out that "it is not an over-statement to say that the auxiliaries have made more progress within the last two years than any other Jewish women's organization in America." His proposal to coordinate the activities of the auxiliaries and Women's Grand Lodges met with approval and in May 1940 representatives of the five existing Grand Lodges met with President Monsky in Chicago and laid the groundwork for the creation of the Women's Supreme Council of B'nai B'rith.

Women's Supreme Council

B'nai B'rith history was made on October 21 and 22, 1940, when the elected representatives of the six Women's Grand Lodges, meeting together officially for the first time, formally organized the Women's Supreme Council as a national coordinating body for the Grand Lodges and through them for the network of auxiliaries that spanned the country. Attending this historic gathering in Washington were the following delegates: District 1—Mrs. Frances A. Winer, Boston, Mass., and Mrs. Morris Steinhorn, Buffalo, N. Y.; District 2—Mrs. Albert Woldman, Cleveland, and Mrs. Pat Roth, St. Louis; District 3—Mrs. Abram Orlow and Mrs. Rae Morrison, Philadelphia; District 4—Mrs. Sylvia Vener, Los Angeles, and Mrs. Lenore D. Under-

wood, San Francisco; District 5—Mrs. Lawrence Koenigsberger, Washington, D. C., and Mrs. Isaac Levin, Miami, Fla.; District 6—Mrs. Aaron Osri and Mrs. Maurice Turner, Chicago. To Mrs. Underwood, a member of San Francisco Auxiliary No. 1, fell the distinction of being named the first president of the Council.

In the preamble to its constitution, the Council's general purposes were enunciated as follows: "As the B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity, so the Women's Supreme Council of B'nai B'rith is formed to unite the B'nai B'rith Women's Grand Lodges and their subsidiary groups for the same purpose and to assist their brothers in philanthropic, humanitarian and patriotic endeavors."

National Program

To give form to this goal, the Council voted to: (1) Adopt as a national educational program the Hillel Foundations and Counselorships, Aleph Zadik Aleph, Vocational Service Bureau, B'nai B'rith Girls, adult education and public information; (2) Institute a national B'nai B'rith Girls' program patterned after the AZA; (3) Reaffirm belief in and pledge continued support to the Hillel Foundations and Counselorships; (4) Launch a national auxiliary membership campaign; (5) Continue support to all B'nai B'rith philanthropic projects as well as other B'nai B'rith sponsored undertakings; (6) Undertake a circulation campaign for *The*

National Jewish Monthly both among auxiliary members and non-members; (7) Continue financial assistance and service to the American Red Cross and support of refugee aid work; (8) Recognize the Supreme Lodge and Executive Committee of B'nai B'rith as the policy-making body for all B'nai B'rith.

Five months after this meeting the B'nai B'rith women again made history when six women delegates, attending their first Supreme Lodge convention in an official capacity, answered "aye" to their names. Mrs. Underwood asked and received permission to cast an "honorary" vote on behalf of the women delegates during the election of officers. These women delegates were Mrs. Farber of New York, Mrs. Woldman of Cleveland, Miss Bella Fox of Philadelphia, Miss Celia Lesman of Portland, Oreg., Mrs. Koenigsberger of Washington, and Mrs. A. G. Laufman of Chicago. Mrs. Underwood was also seated as a delegate.

Raised \$1,000,000

The national program outlined by the Women's Supreme Council in 1940 and amplified and broadened since then was to a large extent a reaffirmation of the educational, social service, civic, youth welfare and philanthropic activities which had engaged the interest and support of the auxiliaries from their very inception. While developing many worthwhile projects of their own akin to the broad objectives of B'nai B'rith, the distaff side of B'nai B'rith concentrated on spheres of activity

which have made it a steadily more important source of support for the maintenance of B'nai B'rith agencies and undertakings, especially those concerned with youth welfare, refugee aid and philanthropy. In the last two decades the women of B'nai B'rith have raised well over \$1,000,000 for B'nai B'rith causes, community services and war relief. Nearly a third of this sum was made available in the last three or four years when the auxiliaries enjoyed their greatest growth.

Attracted Thousands

Functioning first as individual units, then through their Women's Grand Lodges and later with the helpful stimulation of national committees set up by the Women's Supreme Council, the B'nai B'rith women succeeded in opening up untapped areas of B'nai B'rith and community service of such an important character that they attracted to their banner tens of thousands of women seeking affiliation with an organization that provided new and dynamic opportunities for making a vital contribution to Jewish and civic welfare.

As it grew to fruition over the years, the program of the auxiliaries came to embrace and support in ever-increasing measure such national B'nai B'rith activities as the Hillel Foundations, Anti-Defamation League and the Vocational Service Bureau; the development of a B'nai B'rith Girls movement; contributions to philanthropic institutions in all parts of the country; initiation of a wide variety of adult education and com-

munity welfare projects; and participation in and initiation of local Jewish and civic activities.

The capacity of the auxiliaries for far-reaching service was first manifested through the enthusiasm with which they took over the task of re-furnishing, re-decorating and equipping the Hillel Foundations. Having demonstrated their usefulness in this direction, they took the initiative in providing the initial funds for the establishment of many new Hillel units. In District 4 the women now have put aside \$12,000 with which to build a new home for Hillel at the University of California. The Hillel libraries, loan funds and synagogues are additional monuments to the service of the auxiliaries. On many campuses Jewish holiday celebrations elicit wider participation because of auxiliary effort. Moreover, the women annually provide thousands of dollars for Hillel scholarships and the Hillel student refugee program. They also sponsor the Hillel panel discussion tournament and the periodic Hillel pilgrimages.

Vocational Guidance

Recognizing the importance of making available to young people the best occupational information, the auxiliaries have also concerned themselves with efforts to stimulate the widest possible dissemination of the publications and research data issued by the B'nai B'rith Vocational Guidance Bureau. The newly created B'nai B'rith District vocational counselorships, vocational libraries, seminars, work groups and career confer-

ences have the enthusiastic backing of the B'nai B'rith women everywhere. Now they are engaged in executing a specially prepared vocational guidance program for auxiliaries, and they are sponsoring a new manual on vocational guidance for the B'nai B'rith Girls.

B'nai B'rith Girls

The successful AZA program which B'nai B'rith developed for the leisure time activities of adolescent boys inspired the auxiliaries to create a parallel B'nai B'rith Girls movement.

More than 10,000 Jewish young women and girls are now affiliated with this movement. Beginning with a single group in District 4 in 1933, the B'nai B'rith Girls now has District organizations and a vigorous program of activities that includes cultural, religious, dramatic, athletic, community service and war service projects. Since the formation of the Women's Supreme Council, the B'nai B'rith Girls has become a national activity of the women, with Mrs. Louis Perlman of Chicago as national chairman.

Like B'nai B'rith itself, the women's auxiliaries have not confined their activities to the support of purely B'nai B'rith projects but have sought out new avenues of service in the broad spheres of communal welfare. They have been particularly effective in the role of angels of mercy on behalf of hospitals, orphanages, old folks home and similar philanthropies. Annually the auxiliaries contribute thousands of dollars to the National Jewish Hospital and the Leo

N. Levi Hospital in cash or in laboratory equipment, supplies and endowed beds and blood banks. Equally generous is the help they extend to other philanthropies, nationally and locally. Youth Aliyah, the United Jewish Appeal, ORT, B'nai B'rith's Bogen-Rubinow Forest in Palestine and the Hebrew University are some of the national causes that regularly enlist their support. In their own communities the auxiliaries are active participants in welfare fund and community chest drives, often organizing their own teams.

Increasingly important factors in communal life, the auxiliaries sponsor study groups, open forums, citizenship classes, joint educational institutes with other women's organizations, good neighbor teas, refugee centers, ADL fireside discussion meetings, speakers bureaus, Jewish history seminars, study groups in religious customs, and Sunday Schools and Talmud Torahs. Many auxiliaries also have their own local projects such as tot-lots, milk funds, scholarships for needy students, libraries, inter-faith houses, and loan funds.

Mrs. Roosevelt's Appraisal

No less a leader of American women than Mrs. Franklin D. Roosevelt summed up the program of the B'nai B'rith women on the eve of World War II when she cited their activities as 'an example which many other organizations had better study because you have done an extraordinary amount of work. I only wish that every organization would put forth as much energy and enthu-

siasm, for we would have remarkable results."

War Service

The energy, enthusiasm and capacity for service which Mrs. Roosevelt found so breath-taking in 1939 have since been harnessed to a broad program of war service which again commands the admiration and respect of the whole country. Before World War II was many weeks old, the auxiliaries, in response to an appeal from the Red Cross for blankets for needy Polish war refugees, collected more than \$10,000 worth of blankets or their cash equivalent. In the greatly intensified war relief efforts that followed the Nazi blitz in the Low Countries in May, 1940, the auxiliaries contributed \$20,000 more to the Red Cross fund. At the same time they organized hundreds of Red Cross sewing, knitting and surgical dressing units that turned out vast quantities of material for war-torn Europe. When war relief services turned to furnishing aid to Britain, the auxiliaries were again among the first to come forward with help, this time providing ambulances, canteens, medical supplies, hospital equipment, clothing, food and gift packages through the Red Cross, the British War Relief Society and Bundles for Britain. By the end of the second year of the war the auxiliaries had made available more than \$100,000 for war relief purposes through non-sectarian agencies.

Meanwhile, the B'nai B'rith women had been stirred by the plight of 1,000 refugee children from Germany,

Austria and Czechoslovakia who had been brought to England by the B'nai B'rith there prior to the outbreak of war. War conditions made it difficult for the British B'nai B'rith to maintain these victims of the Nazi terror, but the B'nai B'rith women of England took up the burden and carried on heroically. When they appealed to B'nai B'rith in America for help, the auxiliaries made these youngsters their special charges. Well over \$20,000 has already been sent to London for the care of these children in special B'nai B'rith hostels as well as private homes. The B'nai B'rith women have also adopted the Stepney Girls Settlement in London, where many London Jewish working girls bombed out of their homes have found shelter and an opportunity to help their neighbors.

Red Cross Work

After Pearl Harbor these war service activities were intensified and expanded many-fold. In virtually every community where there was an auxiliary or B'nai B'rith Girls chapter there was organized a B'nai B'rith first aid class and blood donors unit. In the larger cities B'nai B'rith women blood donors swamped the Red Cross blood banks while service as nurses aides, nutrition workers and Red Cross chauffeurs was eagerly sought by the auxiliary members. There were many instances of whole auxiliaries becoming official Red Cross chapters, while everywhere Red Cross activity became a normal part of auxiliary activities. Red Cross officials united in acclaiming the devoted

and consistent help of the B'nai B'rith women. Of the \$52,000 contributed by B'nai B'rith to the Red Cross War Fund drive for \$65,000,000, the auxiliaries gave \$20,000.

Enrolled by the thousands in volunteer civilian defense tasks months before Pearl Harbor, the B'nai B'rith women rendered yeoman service in their home communities where they helped set up civilian defense organizations. Scores of auxiliaries joined the air raid warden and air spotters services en masse. In Oregon the auxiliaries were among the first to join the women's mobilization for war service. Morale-building activities such as good neighbor teas, victory rallies and similar public functions were other aspects of civilian defense service by the auxiliaries. In recognition of their efforts in this regard. Mrs. Underwood, president of the Women's Supreme Council of B'nai B'rith, and Mrs. Orlow, chairman of its civilian defense committee, were appointed to the women's advisory council of the Office of Civilian Defense.

War Bond Sales

In the promotion of war bond and stamp sales the B'nai B'rith women and girls have also made an outstanding record. Developing many new and novel sales techniques, by April 1, 1942, the auxiliaries had sold more than \$1,000,000 worth of bonds and stamps to their own members and invested substantial portions of their own funds in war bonds. Through contests, public meetings, prizes, door-to-door campaigns and

other forms of stimulation, the auxiliaries won recognition as one of the most effective groups engaged in organized war bond sales promotion. Repeatedly they won the official acclaim of the Treasury Department, while a letter drafted for B'nai B'rith use by Mrs. Benjamin Samuels, war bonds chairman of the Women's Supreme Council, was adopted as a model for national use.

Even more inspiring is the service the B'nai B'rith women and girls have rendered on behalf of the men in the armed forces. From the day the first U. S. army camp opened the auxiliaries found a fruitful field of activity in providing for the social, recreational, personal and spiritual needs of the men in service. Wherever there was a B'nai B'rith women's group the field workers of the Jewish Welfare Board and United Service Organizations found invaluable allies and assistance.

Hospitality Efforts

The women of B'nai B'rith have sponsored countless dances, parties and entertainments for soldiers in cities near the camps and have served as hostesses and chaperones at similar functions in servicemen's centers. They have provided razor blades, cigarettes, shaving cream, stationery, cookies and other little luxuries in an endless stream. Thousands of kit bags prepared by the auxiliaries have been turned over to the USO, to whose national fund-raising appeals the women of B'nai B'rith have made special contributions. Magazines, books, playing cards, games and holi-

day packages have also been furnished in generous measure both to men in training and to those who have already gone overseas. The auxiliaries in Canada have been repeatedly acclaimed for their gifts to men overseas and for their hospitality to those in training.

Serving Soldiers

During Purim, Passover, Rosh Hashanah and Hanukhan the auxiliaries have been particularly helpful in organizing home hospitality, seders and religious services. Large numbers of the B'nai B'rith women have thrown their own homes open to the men in uniform. Religious services at army camps, air bases and naval stations have the active cooperation of the auxiliaries, many of whom borrowed Torah Scrolls from synagogues for Jewish services in Army chapels. The auxiliaries have also contributed prayer books, skull caps and Bibles and have helped out with camp services.

Servicemen's lounges and canteens in railroad stations have many B'nai B'rith women serving as volunteer hostesses and workers. Writing desks, magazine racks, organs, radios, ping pong tables, furniture and other recreational equipment have been contributed by auxiliaries to camps, USO centers and induction barracks. So extensive has been the work of the B'nai B'rith women in the recreational, hospitality and religious spheres that the women's interests section of the War Department appointed Mrs. Underwood to its advisory board. Now the auxiliary

are helping the Red Cross camp and hospital councils in meeting the recreational needs of hospitalized and able-bodied men in the army camps and are doing their part in creating B'nai B'rith's War Service Fund, which is being used to intensify these activities.

All of these war-time services are being executed locally but are initiated by the Women's Grand Lodges in cooperation with and under the stimulation of the national committees on civilian defense, USO participation, sale of war bonds and stamps

and war relief appointed by the Women's Supreme Council. Standing shoulder to shoulder with their brothers in B'nai B'rith, the 50,000 members of the B'nai B'rith auxiliaries and B'nai B'rith Girls constitute a great army of devoted Americans whose womanpower, resources and energies have been mobilized for service to the nation in wartime with the same effectiveness that they were previously employed for the advancement of the highest interests of humanity.

BERNARD POSTAL



★ It is a pleasure to bear witness to the high ideals of public service that animate B'nai B'rith, and to the practical intelligence with which its broad policies of social service and philanthropy are carried into execution. Its usefulness, not only in the United States, but also in Europe and the Near East, is everywhere recognized with gratitude; while in this country I would especially commend its example in working for mutual magnanimity, understanding and cooperation between all races and creeds.—*Herbert C. Hoover.*

BENEVOLENCE

The Philanthropies of B'nai B'rith

PLANNED philanthropic effort in the American Jewish community was virtually non-existent in the United States when B'nai B'rith appeared on the scene in 1843 with a program that committed it, among other things, to "alleviating the wants of the poor and needy; assisting and attending the sick . . . providing for, protecting and assisting the widow and orphan on the broadest principles of philanthropy."

Early Institutions

Philanthropy as the founders of B'nai B'rith understood it, and as it has since been given expression by their successors, was not confined to providing for the welfare of its own members but embraced the entire community in its scope. In the early years, it is true, a portion of all revenues were set aside to assist members and their families in time of need, but the bulk of the funds were earmarked for the broader purpose of establishing what were to become some of the first of American Jewry's best known philanthropic agencies.

Earliest of these was the Cleveland Jewish Orphan Home, now known as Bellefaire, which was founded in 1868 to care for the large number of Jewish children orphaned during the Civil War. Opened with an accumulated orphans' fund of \$10,000 in a modest building costing \$63,000, this

pioneer orphanage has become a nationally famous child care institution occupying a plant that represents an investment of \$1,500,000. Since its establishment by District Grand Lodges 2 and 6, more than 5,000 children have called it home. While Bellefaire is no longer exclusively supported by B'nai B'rith, members of lodges in Districts 2 and 6 still contribute some \$40,000 a year from their dues toward its support. In 1942 Bellefaire was home to 200 youngsters who were being prepared for adult independent lives through an advanced program of education, vocational guidance and case work.

Other Homes

Having shown the way in Cleveland, B'nai B'rith soon opened other institutions. In 1872 District Grand Lodge No. 4 called into being the Pacific Hebrew Orphan Asylum, which has since been taken over by the Jewish communities of California. Three years later, District Grand Lodge No. 7 became a factor in the New Orleans Widows and Orphan Home, oldest Jewish orphanage in the country, which had been established in 1855. This relationship remains unbroken to this day. When the aged widows were moved into a new old folks home, the gift of a Ben B'rith, and the home itself amalgamated with the Touro Infirmary and

Hebrew Benevolent Society, District 7 continued to support the Jewish Children's Home, as the original institution is now called. In 1902 a Ben B'rith gave the home a magnificent manual training school, one of the first of its kind. Today some 70 children from southwest communities are being cared for in the home toward whose support District 7 has given in excess of \$150,000 in the last ten years.

Yonkers Home

These initial three institutional responsibilities of B'nai B'rith became a foursome in 1881 when District Grand Lodge No. 1, using charity funds raised during the 1860s and 1870s, opened the B'nai B'rith Home for the Aged at Yonkers, N. Y. Since then B'nai B'rith has spent nearly \$1,000,000 to maintain this haven for aged people which has cared for 2,500 old folks. In recent years many aged European refugees have found a home in this B'nai B'rith institution.

In 1889 B'nai B'rith's District Grand Lodge No. 5 founded the Atlanta Hebrew Orphan Asylum which remained under B'nai B'rith management until 1900 when it was turned over to a private agency. District 5, however, continued to support the home through a per capita tax on its members until 1937. Since then B'nai B'rith's only direct connection with the Atlanta Home has been the Simon Wolf Endowment Fund, which remains an important source of income. Pioneering in caring for neglected and dependent children in their own or foster homes, the At-

lanta institution was so successful with this technique that by 1930 it had no children on its premises, and in 1938 the building was sold.

National Jewish Hospital

Best known of all the B'nai B'rith-created philanthropies is the National Jewish Hospital in Denver, whose opening in 1899 pointed the way for the first time to the need for considering tuberculosis as a national problem. Built in 1895 by a group of Denver Jews headed by Ben B'rith Rabbi William Friedman at a cost of \$50,000, the actual opening was delayed by financial difficulties until 1899 when District Grand Lodge No. 2 came to its support.

In 1900 B'nai B'rith adopted the hospital as a national project, allocating twenty-five cents from every member's dues toward its maintenance. This was increased to forty cents in 1905. Until 1915 these B'nai B'rith funds remained the hospital's major source of income. Since then B'nai B'rith has been giving the hospital a lump sum annually from national funds in addition to the substantial amounts contributed by the Districts, women's auxiliaries and individual lodges for equipment and buildings. In the 1920s Districts 2 and 6 raised \$400,000 for the B'nai B'rith Infirmary Building while District 4 provided the funds to equip it.

America's pioneer institution for the free care on a nationwide non-sectarian basis of tuberculosis sufferers, the National Jewish Hospital has treated 25,000 patients from every state in the Union since it opened.

Its motto—"None May Enter Who Can Pay—None May Pay Who Enter"—has been a beacon of hope to victims of the white plague. Widely known as America's foremost interfaith philanthropy, the National Jewish Hospital's research department and its program for children are internationally famous, some of the most far-reaching contributions to the cure and treatment of tuberculosis having been made by members of its staff.

Leo Levi Hospital

What B'nai B'rith did for tuberculosis sufferers through the National Jewish Hospital it duplicated for victims of arthritic and rheumatic diseases when it founded the Leo N. Levi Memorial Hospital, named for Leo N. Levi, a president of the Order, at Hot Springs, Ark., in 1914. For ten years prior to that, B'nai B'rith in Hot Springs and in District 7 had been caring for needy Jewish patients who came to Hot Springs for their health and found themselves stranded there. In 1910 the idea of a Hot Springs sanitarium won national approval when B'nai B'rith allocated ten cents from each member's dues for support of the project. Later this was replaced by an annual lump sum contribution from national funds but District 7 continues to support the hospital by a per capita assessment.

Since its opening in 1914 the Leo N. Levi Memorial Hospital has treated more than 120,000 men, women and children of all races and creeds in its hospital and clinics. Completely non-sectarian, it is the

only free institution in the world for the care of those afflicted with rheumatic ailments. Nationally known for its advanced methods and modern facilities, the Leo N. Levi Memorial Hospital still receives a fourth of its annual budget from B'nai B'rith sources.

In the same year in which this hospital was established, B'nai B'rith's District Grand Lodge No. 3 opened the Home for Children at Erie, Pa. For 25 years District 3 supported this home through a two dollar per capita tax on its members. When the need for the home's services lessened, this tax was cut in half and a child welfare commission appointed to determine future policy. Meanwhile 40 children are being cared for at Erie.

New Trends

Maintenance of these national and regional institutions—as well as support of others of a local character founded by or with the help of B'nai B'rith in many parts of the country—remained a major concern of B'nai B'rith until World War I, when the emphasis in B'nai B'rith's program began steadily to shift away from a motivation that had been largely philanthropic. As the Jewish communal structure grew in strength, stability and professional direction, the development of local agencies that could more effectively assume the major responsibility for the philanthropies in which B'nai B'rith had been a pioneer encouraged B'nai B'rith to relinquish voluntarily control of many of its institutions, with-

out, however, severing its ties with them or discontinuing entirely its support of them. In fact, between 1938 and 1942, the national organization, the Districts, auxiliaries and lodges gave more than \$500,000 for the maintenance of institutions founded by B'nai B'rith.

Despite this continuing trend away from a program of institutional philanthropy, B'nai B'rith was quick to step in when new opportunities for service arose in this field. In the 1920s, when restrictive immigration laws in the United States stranded thousands of European Jews in Mexico, B'nai B'rith established a Mexican Bureau to provide for their care. For ten years this bureau sponsored classes in Spanish, furnished food, lodging and legal aid, organized a loan fund, helped build a community center and laid the sound basis for the permanent Jewish community in Mexico City at a cost of more than \$250,000. When the need appeared for a Jewish home for the aged to serve the southwest area, B'nai B'rith's District 7 created the Home for the Aged at Memphis in 1927. A critical social problem created by the thousands of non-English speaking Jews who sought treatment at the Mayo Clinic in Rochester, Minn., prompted B'nai B'rith to establish a special bureau staffed by a trained social worker to serve this group.

Overseas Relief

The pioneer in building and maintaining charitable institutions when the Jewish community needed them most, B'nai B'rith was also the pre-

cursor of the great overseas relief activities on behalf of oppressed and stricken peoples. In this field B'nai B'rith's service has grown with the years. Adjusting itself to changing needs, never competing with or duplicating the work of other and newer organizations functioning in this sphere, B'nai B'rith has not only co-operated closely with such agencies but has responded quickly to calls for help from any quarter of the world. Since 1865, when B'nai B'rith answered the first cry for aid from Jews abroad by contributing to Sir Moses Montefiore's fund for epidemic victims in Palestine, B'nai B'rith has spent an estimated \$5,000,000 for the relief of pain and suffering in every corner of the globe without regard to race, creed or color.

Angel of Mercy

In the half century between 1865 and 1915 relief activities at home and abroad were financed by voluntary contributions from individual lodges. During that period, when B'nai B'rith's creedless giving first spread its name to the ends of the earth as an angel of mercy, it furnished relief to victims of the yellow fever epidemic in the South (1867); Baltimore Flood (1869); Chicago Fire (1871); Russian May Laws (1881); Charleston earthquake (1886); Dakota famine (1888); Johnstown Flood (1889); Galician pogroms (1900); Galveston Flood (1900); Irish famine (1903); Kishinev pogrom (1905); San Francisco earthquake (1906); Paris flood (1910); Triangle Shirtwaist Fire (1911);

Constantinople Fire (1911); Balkan Wars (1912-13); Turkish earthquake (1912); Ohio and Nebraska tornadoes (1913).

Since World War I B'nai B'rith has carried on this humanitarian work through its Emergency Relief Fund, which was created by earmarking fifty cents of every member's dues annually for relief purposes. In later years increased needs made it necessary to supplement the relief fund by various voluntary funds given by the membership, including the recent German Relief and War Relief Funds, and now the War Service Fund, which embraces both of the earlier funds.

Since 1914

Between 1914 and 1942 B'nai B'rith employed these funds on an increasingly large scale for war relief purposes in World Wars I and II as well as for emergency assistance to victims of oppression and disaster. During this period B'nai B'rith came to the help of war sufferers in Poland, Galicia and Austria (1914-16); starving Jews in Palestine (1915); post-war pogrom victims in Galicia and Poland (1919); war prisoners in Siberia (1919); starving children in Vienna (1919); victims of Texas tidal wave (1919); European war orphans (1920-30); impoverished Jews of Austria, Rumania, Germany and Poland (1920-24); victims of Pueblo flood (1921); victims of Japanese earthquake (1923); victims of Ohio tornado (1925); victims of Santa Barbara earthquake (1925); victims of Illinois and Indiana tornadoes

(1925); victims of Damascus bombardment (1927) and Mississippi floods (1927); Jews of Constantinople (1928) and victims of Florida hurricane (1928); victims of Palestine riots (1929); victims of Mexican riots (1931) and Salonica fire (1931); and the victims of the Tiberias flood (1933), Polish floods (1934), Southern California earthquake (1933), Polish riots (1937), Chinese floods (1937), Ohio Valley floods (1937) and Chilean earthquake (1939).

Included among the beneficiaries of B'nai B'rith relief funds since 1933 were B'nai B'rith refugee aid committees in Poland, Palestine, England, Canada, Switzerland, Bulgaria, Holland, France, Greece, Egypt, China and Czechoslovakia. This help was supplementary to the continuing assistance provided to its own members abroad as well as funds made available to responsible agencies operating in the refugee aid field. A hospital in China, a loan fund in Palestine, a children's school in Cuba, a kosher meat fund in Europe, and Youth Aliyah were some of the refugee aid projects that enlisted B'nai B'rith support.

War Relief

Since the beginning of World War II B'nai B'rith has again been openhanded in extending aid to war victims and in cooperating with war relief agencies. Beginning with an initial unsolicited and unrestricted gift of \$1,000 to the Red Cross drive for Polish war relief in September, 1939, B'nai B'rith poured nearly \$500,000 into war relief for 16 coun-

tries up to April 1, 1942. These contributions included \$125,000 to the various Red Cross campaigns, some \$200,000 in cash, ambulances, mobile kitchens, clothing, medical supplies and hospital equipment for British war relief and \$175,000 for war relief in Greece, Egypt, France, Finland, Holland, China, Russia, Poland, Lithuania, Hawaii, Bulgaria.

Forty per cent of the \$500,000 was allocated to Jewish agencies functioning in the overseas field and to B'nai B'rith committees abroad. When the war made it impossible for B'nai B'rith's British lodges to care for the several hundred German-Jewish children they had brought to England before the war, B'nai B'rith in this country stepped in with contributions totalling over \$20,000, most of which came from the women's auxiliaries. To meet the emergency civilian needs of the Jewish community in Hawaii after the Japanese attack on Pearl Harbor, B'nai B'rith cabled an initial draft of \$1,000.

Creedless Giving

The remaining 60 per cent went to such non-sectarian agencies as the British War Relief Society, British-American Ambulance Corps, Bundles for Britain, United States Committee for Care of European Children, Russian War Relief, United China Relief, Finnish Relief Fund, Greek War Relief Society, Queen Wilhelmina Fund, Inter-Faith Committee for Aid to Democracies and the Red Cross.

It was this creedless giving that prompted Norman H. Davis, chairman of the American Red Cross, with

whom B'nai B'rith has been closely allied for more than 40 years, to say:

"The steady growth of B'nai B'rith gives ample proof of the soundness of alleviating misery with no distinctions made between recipients of aid. You could have chosen to confine your services to those of Jewish blood and there would be none to blame. You chose, however, to include all humanity in your sphere, and every righteous man and woman must sing your praise. Today a bond of fellowship and common purpose ties our two organizations."

Social Service

Paralleling these far-flung humanitarian activities on a local level is the broad social service program which has been part of B'nai B'rith's community service since the 1870s, when the B'nai B'rith lodge was virtually the only organized Jewish group in many towns and cities other than the synagogue. Beginning with pioneering and continuing efforts on behalf of immigrants and early sponsorship of community centers, B'nai B'rith developed a pattern of social service through which its local groups have not only supplemented the facilities and resources of existing social welfare agencies but have taken the initiative in uncovering, developing and serving new community welfare needs to which they have directed their energy and support. Determining for themselves the character and scope of the institutions and projects to which they have lent their help, the B'nai B'rith lodges, auxiliaries and youth groups throughout the country

are now spending an estimated \$200,000 a year on social service activities that cover the whole field of community social service.

These projects include sponsorship of summer camps and outings for underprivileged children, free milk and lunch stations, employment bureaus, tot lots, playgrounds, big brother programs and welfare work for hospital patients; creation and support of welfare funds, federations, community chests and community centers; contributions of equipment to hospitals, homes, orphanages and similar institutions; maintenance of scholarships and loan funds for needy students; provision for personal and religious needs of prisoners and hospitalized veterans and Jewish burial on consecrated ground for Jewish in-

mates of the Marine Hospital Leprosarium at Carville, La.; subscriptions to and cooperation with local welfare agencies, Jewish and non-Jewish, and local drives of national campaigns; welfare work for refugees through aid to local outlets of the National Refugee Service and establishment of B'nai B'rith-sponsored refugee clubs and centers; and active leadership in and support of civic and community betterment undertakings.

Through these fruitful avenues of service, B'nai B'rith men, women and young people carry on in their own community on behalf of and in cooperation with their neighbors the historic tradition that nothing concerning human welfare is alien to B'nai B'rith.

EMIL W. LEIPZIGER



* I hope that all America will catch the spirit of B'nai B'rith in campaigning against all the movements aimed to rend the concord of American citizenship. Fraternity must be the abiding purpose of our people and the compensations that come to this consciousness of helping one's fellow-men contribute more to the happiness of self than success, distinction, and all the other triumphs of life.—*Warren G. Harding.*

MAGAZINE

The National Jewish Monthly

THE National Jewish Monthly, official organ of B'nai B'rith, is the largest most widely read periodical of general Jewish interest in the English language. Today, like all other arms of B'nai B'rith, it is doing everything in its power to aid the war effort.

A constant stream of authoritative information, attractively presented, is a profound need of every modern man and woman who expects to understand and survive in today's complicated world. This is even more true of Jews who, in addition, carry the burden of preserving and strengthening Jewish life—and especially of American Jews, who live in an environment of outside distractions such as our people has never experienced before in its long history. If American Jewish life is to flourish, or even endure, it must be fed by a steady stream of inspiration, stimulation, and information. Moreover, such an agency must be up-to-date and attractive.

Mission of Monthly

The National Jewish Monthly is therefore an alive, alert, streamlined but authoritative journal whose mission is to bring the news of world Jewry to the Jewish community of this country—and in a style and appearance that command wide attention. But more important than the news is the interpretation of that

news, and the kind of editorial service that will guide, instruct, entertain, and inspire American Jews with a Jewish loyalty that will result in the building of a healthier and more constructive American Jewish community. That is the nature of the service B'nai B'rith performs through the *Monthly*, and it is something that its readers can obtain from no other periodical in the English language. At the same time, the *Monthly*, as the Order's official organ, reports and analyzes the rich and variegated world of B'nai B'rith, and is its only arm which reaches directly every one of its 100,000 members and their families.

Oldest Continuous Arm

This function is obviously so important that the magazine is B'nai B'rith's oldest continuous arm, having been founded in 1886. Indeed, the Order would have liked to have started the publication long before that, had it been stronger. As early as the 1850's such a project was first suggested, but was allowed to languish until the 1874 convention, which authorized the Executive Committee to publish an official organ. No appropriation was provided, however.

But in 1886 Benjamin F. Peixotto, one of the foremost Jewish leaders of those days, succeeded in launching the project. He had been a national

president of B'nai B'rith, editor of the *Cleveland Plain Dealer*, and U. S. consul to Rumania, where he had won renown in ameliorating Jewish conditions in that benighted land as well as in other European countries. He had enormous prestige and excellent experience, and upon his return to America he wished to devote his life to serving his people.

He proposed to Julius Bien, president of B'nai B'rith, that a monthly magazine, to be called *The Menorah*, be published, with himself (Peixotto) as editor, to be designated as the official organ of B'nai B'rith. It was to be a private enterprise; the Executive Committee would exercise supervisory control, but would assume no financial responsibility beyond paying, at stipulated rates, for all official B'nai B'rith pronouncements it wished published.

Appearance of "The Menorah"

The Executive Committee approved the plan, and Vol. 1, No. 1 of *The Menorah* appeared on July 1, 1886. Its contents were largely of B'nai B'rith interest, but its editorial platform envisioned a wider service. Peixotto himself defined it by writing, in the lead editorial:

"The time has now arrived when the Order may address itself more distinctly and exercise its influence more potentially for a higher culture. This magazine is founded in its behalf and with this aim—*The Menorah* will be a magazine for the culture, development, and instruction of all those whose love of Judaism keeps their hearts proud in the memory

of the brilliant achievements in literature, art, science, philosophy, and poetry of the illustrious sons of our race whose names have become immortal. *The Menorah* will thus contain reading matter of interest not only to the members of the Order, but their wives and daughters, and for Israelites generally. Finally, *The Menorah* will advocate and defend the cause of all those who suffer from intolerance or persecution, whether social, civil, or political, whether at home or abroad."

Noted Contributors

This was a program for the unification and betterment of all Jews, and humanity in general, which paralleled the fundamental purpose and program of B'nai B'rith itself. It has been adhered to ever since. *The Menorah* appeared regularly each month until 1907. After the first issue, it gradually emphasized material of general Jewish interest, and enlisted some of the leading contemporary writers among its contributors: Henry George, Henry Ward Beecher, Chauncey M. Depew, Dr. Richard Gottheil, Isaac M. Wise, Emma Lazarus, Alexander Kohut, Israel Zangwill, Kaufman Kohler, Louis Lipsky, Cyrus Adler.

After Peixotto's death in 1890, *The Menorah* gradually grew thinner. In 1901, while remaining the official organ of B'nai B'rith, it was also designated as the official organ of the Jewish Chautauqua Society. Later it became the spokesman of the latter only, and in 1907 it suspended publication altogether.

For the next two years, B'nai B'rith published a house organ, called the *B'nai B'rith Bulletin*, but in 1908 the Order began the publication of a monthly paper entitled the *B'nai B'rith News*. Vol. 1, No. 1 appeared on September 10, 1908. It was a tabloid that began, like *The Menorah*, to publish almost nothing but B'nai B'rith news. But it was soon realized that the mere publication of dry lodge news could neither maintain much interest nor serve the purposes envisioned, and the *News* almost at once expanded its number of pages and began to publish material of wide general Jewish interest. It reflected world Jewish life from its founding in 1908 until 1923, when it was changed to magazine format. A year later it became the *B'nai B'rith Magazine*, entered the field of national advertising, and intensified its program as a full-fledged Jewish literary and news organ, lavishly illustrated, as well as the official organ of B'nai B'rith.

New Name

By 1939 it had achieved a nationwide circulation so much greater than any other English-Jewish periodical, and such a widespread influence, that the name was again changed, this time to *The National Jewish Monthly, Published by B'nai B'rith*. Its appearance was greatly improved; it was streamlined and brought closer to the standards of the big, popular magazines, so as to achieve even more effect than in the past. It intensified its efforts to be of the widest possible service to the Jewish

people, and every aspect of Jewish life was covered by outstanding writers, both Jewish and non-Jewish, including Maurice Samuel, Melvyn Douglas, Abba Hillel Silver, Eddie Cantor, Louis Golding, Gerhart Seger, Alfred M. Landon, Bruce Barton, Max Brod, Cecil Roth, Norman Bentwich, Ludwig Lore, Ludwig Lewisohn, Sholem Asch, A. S. Yahuda, Maxa Nordau, and many others.

Primary Source of Information

Today, *The National Jewish Monthly* is read by nearly 300,000 men, women, and youths in 100,000 Jewish homes. For nearly half of this huge reading public, it is the only or primary source of Jewish information, according to a nationwide survey. It is succeeding in bringing to the largest English-language group of Jews in the world the basic material that enables them to maintain a current knowledge of Jewish life. It is helping them to achieve a Jewish point of view, and thus become more effective units in their respective Jewish communities. It believes in the highest concepts of Americanism, Judaism, and humanity. It is non-political both in the general and Jewish fields, because its mission, like that of B'nai B'rith itself, is to unite and raise the standards of the Jewish people, not divide them by strife. It is used for general Jewish cultural purposes by its individual readers; it is used as source material by thousands of Hillel students and AZA boys in their debating, oratorical, and essay contests and general school

work. It is used by lodges and women's auxiliaries for cultural programming, and reprints of its contents are constantly used for membership retention and promotion.

In the war crisis, *The National Jewish Monthly*, without scrapping its vital program, has altered it in order to serve as a great agency of morale building in the Jewish field. In addition to promoting and stimulating such practical things as the sale of defense bonds, aid to the Red

Cross, and increased civilian and military service, the *Monthly* has dedicated itself, for the emergency, to a program of rallying all its readers to the fullest possible understanding of the nature of this war, and at the same time to the fullest possible understanding of our common heritage. Both will play their part in helping the United Nations win the war—and the peace that will follow.

EDWARD E. GRUSD



★ I follow from time to time with the greatest interest, the fine work of B'nai B'rith, work which undoubtedly contributes to the uplift and betterment of the nation, and I have been particularly interested in the work of education and philanthropy and the effort to destroy the provincialism of prejudice as between races.—Woodrow Wilson.

PALESTINE

B'nai B'rith's Contributions

TRADITIONALLY dedicated to a program that embraces the totality of Jewish life, B'nai B'rith's association with Palestine antedates the organized Zionist movement. As the precursor of the great overseas relief efforts on behalf of stricken and oppressed Jewries, B'nai B'rith first became interested in the welfare of Palestine in 1865 when Sir Moses Montefiore appealed for help on behalf of the Jewish victims of cholera in Eretz Israel. In answering this plea with a contribution of \$4,500, a huge sum for those days, B'nai B'rith inaugurated its continuing support of Jewish reconstruction in Palestine.

David Yellin

The complete story of B'nai B'rith's role in Palestine, where it has been an integral part of the Yishub since 1888, when the first lodge was organized in Jerusalem, is still to be written. It was the late Professor David Yellin, one of the great personalities of modern Palestine, who founded B'nai B'rith in Palestine and remained its leader until his death in 1941. Under the inspiration it received from Yellin and from such notables as Chaim Nachman Bialik, Maier Dizengoff, M. M. Ussishkin and Nahum Sokolow, all of whom were B'nai B'rith, the Order in Palestine had a leading

part in the work of colonization and in the development of cultural and welfare institutions.

Garden City and Achuzath B'nai B'rith, Jerusalem suburbs, and Motza are among the colonies built by Palestine B'nai B'rith. A loan fund in Rehoboth, Tel Aviv and Jerusalem, a hostel for refugees in Jerusalem and a home for girls in Tel Aviv are some of the welfare agencies that owe their existence to B'nai B'rith. Palestine's first Hebrew kindergarten; the Hebrew National Library, now a part of the Hebrew University Library; the Jewish municipal library in Jerusalem; a B'nai B'rith lecture hall and reading room in Jerusalem; and a teachers college are a few of the cultural institutions of the Yishub created by Palestine B'nai B'rith. As late as 1941 there were 11 B'nai B'rith lodges, one auxiliary and an AZA chapter in Palestine where Dr. Yellin had initiated a drive to extend the Order into all towns and colonies.

Before Balfour Declaration

Even before the establishment of lodges in Palestine, B'nai B'rith in the United States, through its association with the Alliance Israelite Universelle, made regular and substantial contributions for the support of the Alliance's educational and

philanthropic institutions in Eretz Israel through annual Purim collections which continued until 1915. A decade before the Balfour Declaration, B'nai B'rith in this country was lending its aid to the Hebrew National Library in Jerusalem and the Haifa Technicum. During the early years of World War I B'nai B'rith sent funds for the relief of Palestine Jewry.

Hebrew University Fellowships

B'nai B'rith's first major effort in this country on behalf of Palestine reconstruction was the creation in 1923 of a \$25,000 house-building fund which was used to provide critically needed homes for the first wave of Jewish immigrants to Palestine. When the Hebrew University opened, B'nai B'rith established a number of fellowships there after Dr. Chaim Weizmann had addressed the B'nai B'rith Executive Committee. Some years later, B'nai B'rith, in a public statement, said: "Conscious of the growing opportunities of the Hebrew University and the place it occupies in the hearts of the Jews of the world, B'nai B'rith rejoices in the achievements of the Hebrew University and expresses its conviction that the spiritual strength of this home of learning enriches and brings honor to Jews everywhere. Our Order, dedicated to the constructive development and the enrichment of Jewish life, urges an interest in and the support of all efforts made by the Hebrew University to extend and strengthen its usefulness." During the 1929 riots, and

again at the time of the Tiberias floods in 1933, B'nai B'rith came to the aid of the Yishub with relief funds.

B'nai B'rith Colonies

In 1936 B'nai B'rith stirred the imagination of Jews everywhere by voting \$100,000 to the Jewish National Fund for the purchase of 4,000 dunams of land in Palestine on which there has been established the B'nai B'rith-Alfred M. Cohen Colony. Over 100 refugee families, sons and daughters of members of the dissolved B'nai B'rith lodges in Germany, are settled in this colony. A second B'nai B'rith colony in Palestine, in honor of Henry Monsky, was authorized in 1941. B'nai B'rith has also planted a memorial forest in Palestine named for the late Drs. Boris D. Bogen and Isaac M. Rubinow, national secretaries of B'nai B'rith, while Aleph Zadik Aleph, B'nai B'rith youth organization, became the only youth group in America having its own forest in Palestine when it created the Lapidus Memorial Forest in Eretz Israel.

Hadassah's Youth Aliyah movement, which has rescued large numbers of children from the Nazi-occupied lands of Europe by bringing them to Palestine, has been a special beneficiary of B'nai B'rith's interest in Palestine. In four separate grants, beginning with \$10,000 in 1938, B'nai B'rith has given \$20,000 to Youth Aliyah, in addition to \$3,600 contributed by Aleph Zadik Aleph. The Daniel Sieff Research Institute at Rehoboth, the Palestine Hebrew C

tural Fund and the Haifa Nautical School where the AZA has established an annual scholarship, are other Palestinian agencies that have enjoyed the support of B'nai B'rith. The loan fund and refugee hostel created by B'nai B'rith's lodges in Palestine have received more than \$25,000 from B'nai B'rith in this country.

United Palestine Appeal

Since 1939 Henry Monsky, B'nai B'rith president, has been one of the honorary national chairmen of the United Palestine Appeal, as was his predecessor, Alfred M. Cohen. Annually, since 1940, Mr. Monsky has been one of the principal speakers at the National Palestine Conference. In 1940 he said that "to fail to recognize that Palestine offers the greatest single and most realistic opportunity for relief of many thousands of our victimized and unfortunate co-religionists in Europe today shows a lack of vision and statesmanship." In 1941 he declared that "I am certain that I express the sentiments of the overwhelming majority of the 150,000 men and women who constitute the membership of B'nai B'rith and its affiliated organizations when I say that you may be assured of their complete and unqualified support." And in 1942 he not only reiterated B'nai B'rith's "profound interest in the continued progress of the cause of Palestine" but asserted that "support of the United Palestine Appeal may very well be regarded as a real contribution to the forces of democracy in the present world struggle." In his official reports to B'nai B'rith

Mr. Monsky repeatedly voiced the same sentiments, putting the organization on record as giving "unreserved support to the program of upbuilding Palestine."

Mobilizing Public Opinion

Because of this recognition of the importance of the Palestine program, B'nai B'rith has repeatedly cooperated with the various Zionist groups in helping to mobilize public opinion and to win government support during the recurring political crises affecting the fate of the Jewish community in Palestine. After the issuance of the British Government's White Paper in May, 1939, President Monsky voiced B'nai B'rith's "profound distress over the possibility of any action by the British Government violative of the spirit and purpose of the Balfour Declaration." B'nai B'rith groups throughout the country participated actively in public meetings called to express concern over the White Paper.

Subsequently, President Monsky and other B'nai B'rith leaders attended an emergency conference called to consider what steps to take in connection with the crisis. After the conference, Mr. Monsky headed a delegation of five that called upon Secretary of State Hull to present him with a petition urging action by the State Department in connection with the White Paper. In the name of B'nai B'rith, Mr. Monsky also cabled the British Government in March and July of 1939. When the sinking of the refugee ship *Struma* with the consequent death of hun-

dreds of Jews who had been denied admission to Palestine stirred the Jewish world, Monsky again joined with other Jewish leaders in a delegation that went to the State Department in 1942 seeking its intervention with the British authorities. In the past year Mr. Monsky has also been taking an active part in the negotiations looking to the reorganization of the Jewish Agency for Palestine.

Palestine Programs

Over and above these striking efforts on behalf of Palestine are the more prosaic but equally important pro-Palestine cultural and educational activities engaged in by B'nai B'rith's lodges and auxiliaries and its Hillel Foundations and AZA chapters. Lodge and auxiliary programs are often devoted to Palestine nights when Zionist spokesmen present to B'nai B'rith audiences the problems and achievements of Palestine. Joint B'nai B'rith-Zionist meetings are a common thing in many communities, especially in celebration of Balfour Day and Herzl's birthday. B'nai B'rith's "Manual on Activizing the Lodges" calls attention to the part Palestine should play in lodge programming. The forums and classes of the Hillel Foundations and AZA's programs, traveling library and contests consistently emphasize to large segments of young people the importance of Palestine. The Palestine interest of B'nai B'rith in the communities accounts for the fact that many of the outstanding leaders of American Zionism are members of B'nai B'rith. Among these are Judge Louis Levin-

thal, president of the Zionist Organization of America; Dr. Abba Hillel Silver, national chairman of the United Palestine Appeal; Dr. Israel Goldstein, president of the Jewish National Fund; Dr. Stephen S. Wise and Dr. Solomon Goldman. Thousands of B'nai B'rith members are likewise affiliated with the Zionist Organization.

The world's number one Zionist, Dr. Chaim Weizmann, who is a founder-member of B'nai B'rith in Manchester, England, summarized the story of B'nai B'rith and Palestine in his address at the triennial B'nai B'rith convention in 1941, when he said:

"I am not one of those Zionists who mistakenly believe that B'nai B'rith's interest in the reconstruction of Palestine is of but recent vintage. It is an interest and support that is almost as old as B'nai B'rith. Only recently I learned that the very first overseas appeal which B'nai B'rith answered came from Palestine in 1865 when Sir Moses Montefiore was raising funds for Eretz Israel. That, mind you, was more than 30 years before the first World Zionist Congress!

Remember with Gratitude

"Ever since then we of B'nai B'rith—and I say 'we' advisedly for I am a member of B'nai B'rith and have been for many years—have played our part in the development of the Jewish National Home. I remember when I was in Chicago in 1924 and spoke before the B'nai B'rith Executive Committee on behalf of the H

brew University. At that time B'nai B'rith established a number of fellowships at the Hebrew University.

"But even before that B'nai B'rith had helped support the Haifa Technicum and had founded the National Jewish Library, which later amalgamated with the Hebrew University Library. The B'nai B'rith Palestine House-Building Fund, the magnificent \$100,000 B'nai B'rith-Alfred M.

Cohen Colony in Eretz Israel, B'nai B'rith's generous support of Youth Aliyah, its purchase of \$25,000 worth of Jewish National Fund debenture bonds, and last but not least its invaluable aid in mobilizing public opinion in America, are among the things which Zionists remember with gratitude when they think of B'nai B'rith."

BERNARD POSTAL



★ For a long time, I have been quite familiar with the work and purposes of B'nai B'rith. As my acquaintance with the Order has widened, my regard for its high aims and effective methods has increased. Its ideal of practical usefulness is one which cannot be too earnestly commended.—*Calvin Coolidge.*

ORGANIZATION

The Structure of B'nai B'rith

MEMBERSHIP in B'nai B'rith, which is the oldest and largest national Jewish service and fraternal organization in the world, is open to all Jews. All members in a lodge, which is the local unit of affiliation, pay the same dues (dues vary with the lodges but generally range between \$10 and \$15 a year, with some lodges levying a somewhat higher fee) and all have the same rights and privileges.

Allocation of Dues

Of the annual dues a member pays, \$2.50 goes to the Supreme Lodge, whose headquarters are at 1003 K Street, N. W., Washington, D. C. Fifty cents of this amount is automatically ear-marked for the Emergency Relief Fund. Each District Grand Lodge, to which the lodges send their per capita, retains a set part of the dues paid by every member in the lodges within its jurisdiction to finance the activities of the District and forwards \$2.50 per capita to the Supreme Lodge. The individual lodge also keeps a portion of the dues to maintain its own activities. Every member receives without additional cost *The National Jewish Monthly*, B'nai B'rith's monthly magazine, while District and lodge officers and key leaders receive in addition the *B'nai B'rith News*, a

monthly newspaper that records B'nai B'rith current events.

Governed by the will of its members, B'nai B'rith is made up of lodges that enjoy autonomy in transacting their local affairs but in questions of national policy they adhere to the attitude adopted by the Supreme Lodge. The lodges are grouped into District Grand Lodges, of which there are seven in the United States and Canada. A District Grand Lodge is a federation of lodges within a prescribed territory. This federation is organized from representatives of the local lodges in the geographical area covered by the District. Within each District there are also smaller groupings of lodges known as state and regional associations or councils.

District Boundaries

The following list indicates the geographical boundaries, the date of organization and the headquarters of the seven District Grand Lodges:

District 1—1851, New York City: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, and the Canadian provinces of Quebec, Eastern Ontario and the Maritime Provinces.

District 2—1851, Cincinnati: Indiana, Ohio, Kentucky, Missouri,

Kansas, Colorado, Wyoming and New Mexico.

District 3—1852, Philadelphia: West Virginia, Delaware, New Jersey and Pennsylvania.

District 4—1863, San Francisco: California, Oregon, Washington, Utah, Nevada, Idaho, Arizona, Montana and British Columbia.

District 5—1867, Roanoke, Va.: Maryland, District of Columbia, Virginia, North and South Carolina, Georgia and Eastern Florida.

District 6—1868, Chicago: Nebraska, Illinois, Michigan, Iowa, Wisconsin, Minnesota, North and South Dakota and the Canadian provinces of Alberta, Manitoba, Saskatchewan and Western Ontario.

District 7—1873, New Orleans: Texas, Louisiana, Alabama, Mississippi, Oklahoma, Arkansas, Tennessee and Western Florida.

Supreme Lodge

Representatives from the seven District Grand Lodges, elected at District conventions in proportion to the paid up membership of the District, make up the Supreme Lodge, the ruling body of B'nai B'rith. Meeting in convention triennially, the Supreme Lodge deals with the general policies of B'nai B'rith and initiates its manifold activities. These activities are financed from (1) membership dues; (2) funds raised in Jewish communities through the National Wider Scope Appeal, B'nai B'rith's fund-raising arm; (3) appropriations from District Grand Lodges and Women's Grand Lodges; (4) vol-

untary contributions from individual lodges and auxiliaries. In addition to these funds, the Anti-Defamation League of B'nai B'rith conducts its own fund-raising, while on special occasions the entire membership is asked to make voluntary contributions.

Between triennial conventions of the Supreme Lodge, B'nai B'rith is governed by an Executive Committee consisting of two representatives from each District Grand Lodge and the president of B'nai B'rith. One of the two representatives from each District is always the incumbent president of the District, who serves on the Executive Committee during his presidency. The other representative of each District is elected by the Supreme Lodge convention for a three year term. Districts from which any of the three vice-presidents and the treasurer come do not have additional representation on the Executive Committee. All past presidents of B'nai B'rith are also members of the Executive.

National Officers

The Supreme Lodge convention elects the president and three vice-presidents of B'nai B'rith. The treasurer is elected by the Executive Committee from its own membership, while the secretary is appointed by the president with the approval of the Executive Committee. A central administrative board of five, appointed by the president from the members of the Executive Committee, is vested with administrative authority between the regular annual

meetings of the Executive Committee.

The Supreme Lodge convention also elects the members of the Anti-Defamation Commission, which governs the Anti-Defamation League; the District representatives on the National Hillel Commission, which governs the B'nai B'rith Hillel Foundations and Counselorships; and the members of a court of appeals, which adjudicates disputes involving the Districts and the organized law of B'nai B'rith. Presidents and chairmen of all standing national commissions and committees are also members of the Executive Committee but do not have the right to vote.

Presidents

Until the present constitution of B'nai B'rith was adopted in 1868 (it has been amended several times but its provisions are still basic) all officers bore Hebrew titles, the chief executive being called the grand saar. Those who held this office were: Isaac Dittenhoefer, Dr. James Mitchel, Henry Jones, Mosley Ezekiel, Joseph Ochs, Henry Marcus, Julius Bien, Dr. Sigmund Waterman, Benjamin F. Peixotto and P. W. Frank. Since 1868, when the name president was adopted, six men have held that office in B'nai B'rith. They were Julius Bien (1868-1900); Leo N. Levi

(1900-1904); Simon Wolf (1904-05); Adolf Kraus (1905-25); Alfred M. Cohen (1925-38); Henry Monsky (1938-date). Secretaries of the Supreme Lodge have included Moritz Mayer (1863-67); Moritz Ellinger (1868-78); Mayer Thalmessinger (1879-90); Solomon Sulzberger (1890-1905); A. B. Seelenfreund (1905-23); Leon Lewis (1923-25); Boris D. Bogen (1925-29); Isaac M. Rubinow (1929-37) and Maurice Bisgyer (1937-date).

Jurisdiction over all of B'nai B'rith is vested in the Supreme Lodge. Under this jurisdiction, the District Grand Lodges, in turn, have jurisdiction over all lodges in the territory assigned to them, subject to the provisions of the Supreme Lodge constitution. The District Grand Lodges meet in convention annually. Delegates to those conventions are the duly elected representatives of the lodges. The District convention elects the District officers—president, vice-presidents, treasurer, secretary (in some Districts the secretary is appointed) and a general committee. This committee and the officers conduct the affairs of the District between conventions. District committees dealing with the major B'nai B'rith activities function the year round and keep in touch with similar lodge committees.

★ I am not one of those Zionists who mistakenly believe that B'nai B'rith's interest in the reconstruction of Palestine is of but recent vintage. It is an interest and support that are almost as old as B'nai B'rith.—*Dr. Chaim Weizmann.*

APPENDIX

Personnel and Publications

Officers of the Supreme Lodge of B'nai B'rith

President: Henry Monsky, Omaha National Bank Bldg., Omaha, Nebr.
 Honorary President: Alfred M. Cohen, Ingalls Bldg., Cincinnati, Ohio
 Vice-Presidents: Frank Goldman, Sun Building, Lowell, Mass.; David Blumberg, 761 Market Street, Los Angeles, Calif.; A. B. Freyer, 1st Nat'l Bank Bldg., Shreveport, La.
 Treasurer: Sidney G. Kusworm, Keith Building, Dayton, Ohio
 Secretary: Maurice Bisgyer, 1003 K Street, N. W., Washington, D. C.

Executive Committee

(In addition to above officers)

Elected Members

District 3—Joseph L. Kun, City Hall, Philadelphia, Pa.
 District 5—Sidney J. Stern, Security Bank Bldg., Greensboro, N. C.
 District 6—Benjamin Samuels, 57 East 21st St., Chicago, Ill.

District Presidents

(1941-42)

District 1—Jacob Asher, Worcester,
 District 2—Max W. Soffer, St. Louis
 District 3—Henry B. Friedman, Allentown, Pa.
 District 4—William Meyer, Butte, Mont.
 District 5—Edward Rosenblum, Washington, D. C.
 District 6—Benjamin I. Morris, Chicago
 District 7—Julius Livingston, Tulsa, Okla.

(1942-43)

District 1—Marcus Sperber, Montreal, Canada
 District 2—Isidore W. Garek, Columbus, Ohio

District 3—William M. Gerber, Philadelphia, Pa.
 District 4—Herman Lewkowicz, Phoenix, Ariz.
 District 5—Emanuel Lewis, Savannah, Ga.
 District 6—Rabbi Jerome D. Folkman, Grand Rapids, Mich.
 District 7—William Bloom, Tuscaloosa, Ala.

Supreme Lodge Publications

The National Jewish Monthly
 B'nai B'rith News
 This Is B'nai B'rith
 B'nai B'rith Program Library

Bulletin I—Activizing the Lodges of B'nai B'rith
 Bulletin II—How To Publicize Activities of a B'nai B'rith Lodge
 Bulletin III—How To Get B'nai B'rith Members
 Bulletin IV—How To Hold B'nai B'rith Members
 Bulletin V—How To Integrate National Projects into Lodge Programs
 Bulletin V (a)—How To Integrate A. Z. A. into Lodge Programs
 Bulletin V (b)—The B'nai B'rith Vocational Service Program
 Bulletin VI—Outline of Americanism Activities
 Bulletin VII—B'nai B'rith's Americanism Program
 Bulletin VIII—Jewish Programs for Lodges
 Bulletin IX—B'nai B'rith Armistice Day Program
 Bulletin X—B'nai B'rith Lincoln-Washington Birthday Program
 Bulletin XI—B'nai B'rith in National Defense
 Bulletin XII—Supplement to B'nai B'rith in National Defense
 Bulletin XIII—Program for Observance of 150th Anniversary of Bill of Rights

Supreme Lodge Headquarters Staff

Maurice Bisgyer—Secretary
 Max F. Baer—Director Vocational Service Bureau
 Julius Bisno—Executive Director Aleph Zadik Aleph
 Isidore Cooperman—Educational Director Aleph Zadik Aleph
 Edward E. Grusd—Managing Editor The National Jewish Monthly
 Elihu E. Harris—Advertising Manager The National Jewish Monthly
 Robert Lurie—Director War Service Department
 Bernard Postal—Director of Publicity
 Harry Shapiro—Director of Wider Scope

National Commissions

Anti-Defamation Commission

Sigmund Livingston, Chairman, 160 N. La Salle St., Chicago
 Henry Monsky, Omaha National Bank Bldg., Omaha, Nebr.
 Maurice Bisgyer, 1003 K Street, N. W., Washington, D. C.
 A. K. Cohen, 73 Tremont Street, Boston, Mass.
 Samuel Sievers, 1515 Paul Brown Bldg., St. Louis, Mo.
 Abraham Berkowitz, North American Building, Philadelphia, Pa.
 I. B. Benjamin, 416 West 8th Street, Los Angeles, Calif.
 Louis Ottenberg, Investment Building, Washington, D. C.
 Maurice Dannenbaum, 2421 Wayside Drive, Houston, Texas
 Richard E. Gutstadt, Secretary and National Director, 130 N. Wells St., Chicago, Ill.

Anti-Defamation League Headquarters Staff

Max N. Kroloff, Assistant Director
 Louis Novins, Assistant Director
 Miles M. Goldberg, Assistant Secretary
 Sydney B. Lavine, Educational Director

Stanley S. Jacobs, Director Speakers' Bureau
 Dr. Moses Jung, Director Research Department
 Abel E. Berland, Director Community Service Department
 Nissen N. Gross, William Pinsley, Robert S. Greenfield, Maier Singerman, Dr. Heinrich Rubin, Burton Sherre

Anti-Defamation League Regional Offices

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